NATIONAL VANGUARD

Toward a New Consciousness; a New Order; a New People.

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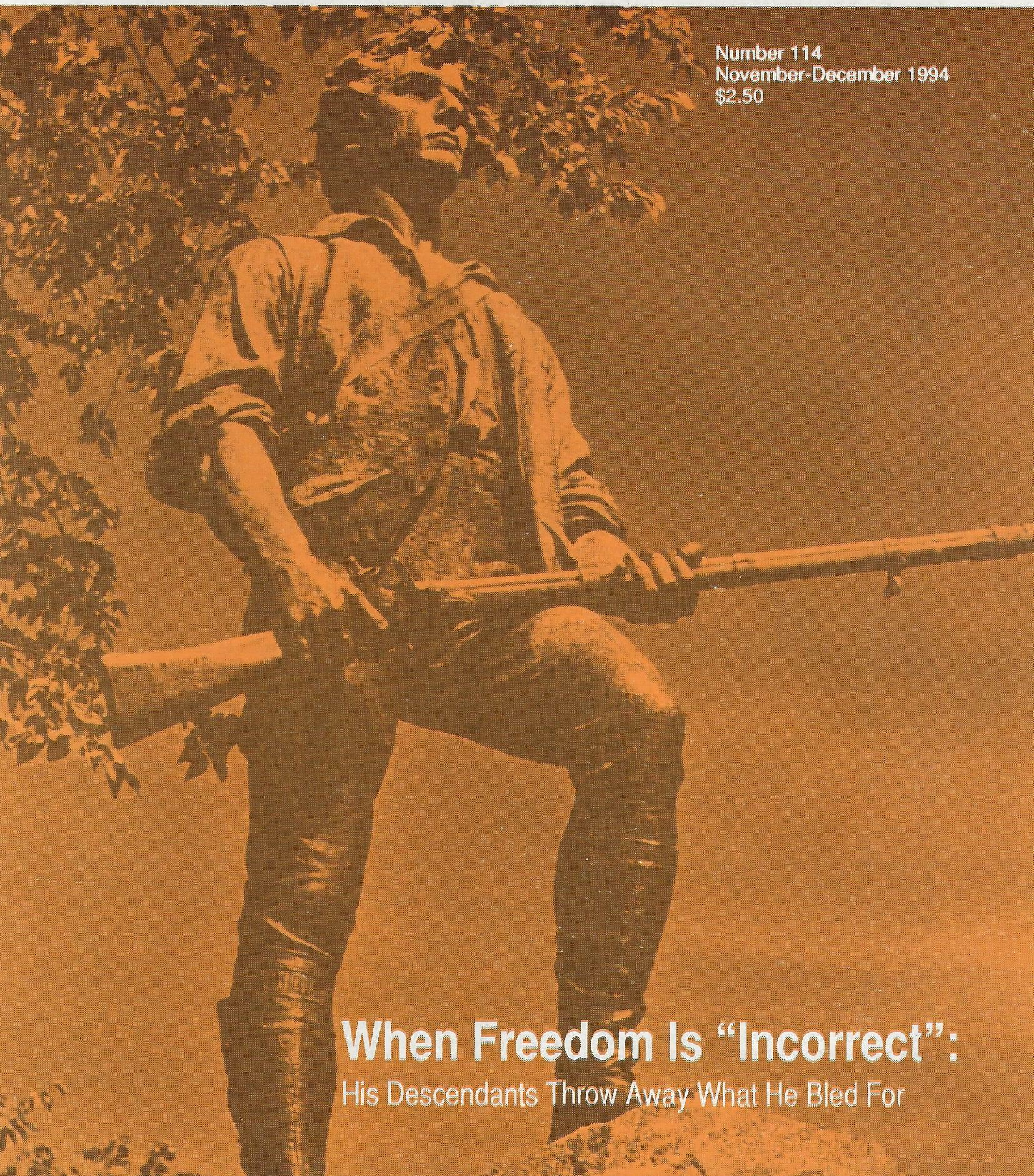

When Freedom Is "Incorrect":

His Descendants Throw Away What He Bled For

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Cover: The Minuteman Statue at Lexington, Massachusetts, marks the spot where, on April 19, 1775, Americans first took up arms against the government in defense of their natural right to keep and bear arms.

Editorial: William L. Pierce
Research: Robert Pate

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The symbol which appears in the **NATIONAL VANGUARD** logotype is the Life Rune. It comes from an ancient alphabet, or *futhark*, used in Northern Europe for many centuries before the general adoption of the Roman alphabet there. The Life Rune signifies life, creation, birth, rebirth, and renewal. It expresses in a single symbol the *raison d'etre* of **NATIONAL VANGUARD** and of the movement of Aryan renewal.

Editorial

Fashion and Democracy

One of the most appalling images to smite the consciousness of our people in recent decades was flashed around the world to 100 million television screens this past May. Thousands of people, some White and some Black, crowded a plaza in front of City Hall in Pretoria as the South African flag was lowered and the flag of the African National Congress (ANC) was hoisted in its place. The onlookers sang the ANC anthem together, and when the flag-changing ceremony was complete they hugged each other and shouted their glee. White women embraced Black males and began dancing on the pavement.

The cameras of news teams present at the ceremony zoomed in on individual White faces in the crowd. Tears of joy streamed down the cheeks of several of them.

In televised interviews White South Africans expressed the hope that henceforth their country would be able to have "normal" relations with the rest of the world. There was no sign of resentment, of determination to fight back, or even of resignation—just a fawning plea for "normalcy," for acceptance. Some of them, looking a bit embarrassed, apologized for having waited so long to turn their country over to the Blacks. Apartheid, they said, had been wrong. In the past they had gone along with it because it was the accepted thing, but now it was behind them, and they were glad of it.

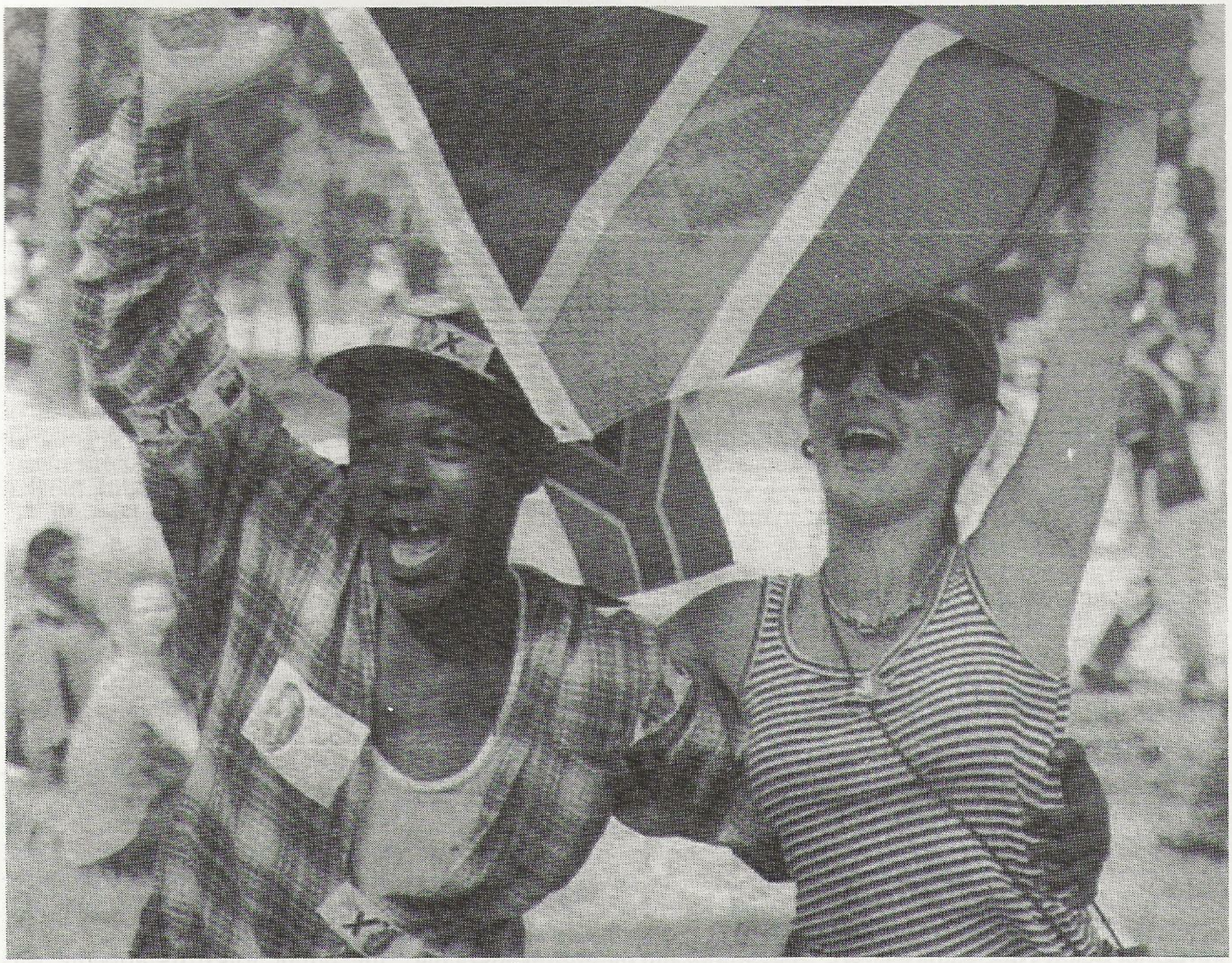
Most of these people were not Jews or Communists or members of some flagellant Christian cult. They were ordinary White South Africans, Afrikaner as well as English. To be sure, not all South Africans behaved the way these did. Some vowed to fight. Many, less militant, still hoped to have a portion of the former South Africa set aside for them as a White *Volkstaat* and were ready to negotiate with the Blacks for it.

The majority of White South Africans were represented by those in front of Pretoria's City Hall, however: by the weepers, the dancers, and the fawners. The majority had gone to the polls two years earlier and voted, in a Whites-only election, to accept Black rule.

Of course, the issue was not presented to the White electorate in such straightforward terms. In a democracy nothing is really straightforward; obfuscation and deviousness always are favored above frankness. Nevertheless, it was clear enough to anyone with eyes to see that voting to continue the process of "power sharing" could lead nowhere but to Black rule.

The majority of White South Africans voted to give up their country, the country which their forefathers had wrested from the wilderness 350 years earlier, had fought savages for, had given their lives for. They voted for Black rule with the examples all around them of just what Black rule meant in practice: in Rwanda, in Angola, in Mozambique, in the former Rhodesia—indeed, in the Black townships of South Africa itself, where "necklacing" was the standard method used by African National Congress militants to discipline their fellow Blacks, the method enthusiastically recommended by the ANC's "first lady," Winnie Mandela. They voted, in effect, to have ANC chief Nelson Mandela as their President-for-Life, a Black who had spent 27 years in prison for terrorism, including bombings and assassinations.

Does the behavior of South Africa's Whites seem like a singular departure from rational behavior? Consider, then, the behavior of America's Whites. Overwhelmed by a growing tidal wave of violent crime by non-Whites, they have just voted, in effect, to deny themselves access to the weapons with which they might defend themselves and their families. That is, their elected representatives in the Congress have just voted for this, which is pretty much the same thing. Their forefathers fought a war to secure for them the blessings of liberty—not just in the poetic sense, but in



SCENES like this were repeated a thousand times in Pretoria, Johannesburg, Capetown, and the other major cities of South Africa last May, as Whites, desperate to be fashionable, hugged kaffirs and celebrated the demise of their nation.

the very specific and prosaic terms of the Bill of Rights—and they are voting to give up those blood-hallowed rights one by one.

As in South Africa, not all of America's Whites have voted for surrender, but enough have so that when combined with America's non-Whites they are able to elect the sort of filth which has populated our Congress and our White House in recent decades.

Why do White people behave in this self-destructive way? A few of them, of course, really are flagellants: unfortunates with some sort of psycho-sexual kink that leads them to wallow in self-abasement, or guilt-stricken Christians who believe that Jesus will be more likely to love them if they suffer for him. At the National Alliance we receive letters from persons identifying themselves as White males (but otherwise anonymous) who berate us for wanting to preserve a race which has enslaved and exploited other races. We stole America from the Indians, they whine, and so we have no right to talk of it as "our country"; we brought the Blacks over here from Africa against their will, and so it is presumptuous of us to complain about their destructive effects on our schools, our cities, and our economy; there is nothing that minorities can do to us which is as bad as what we've already done to them, and so we deserve what's happening to us now; et cetera.

This kind of kinkiness explains the behavior of only a relative handful, however. Nor is it correct to simply write off the majority of White voters as too stupid to understand the consequences of their choices. The intelligence of the average voter is certainly nothing to brag about, but many Whites who regularly vote for their own destruction are smart enough to manage small businesses, teach school, write for newspapers, operate complex machinery, design computer programs, or figure other people's taxes.

It isn't carelessness or indifference, either, for most of them. To be sure, a monumental shortsightedness and selfishness characterize some voters. For example, South African Whites are even more addicted to the idiocy of spectator sports than Americans are, and a number of them viewed the international ban on South African sports teams as a cogent reason for scrapping apartheid. And in America we have voters who will forgive the grossest criminality in a politician, up to and including racial treason, as long as he brings home the pork for his district.

No, the key to the self-destructiveness of White voters, in South

Africa as in America, is not Freudian or Christian masochism, it is not stupidity, and it is not shortsighted selfishness; the key is the compelling need in most people, men as well as women (though not to the same degree), to be fashionable.

It has long been a truism that whatever appears on the editorial pages of a nation's major newspapers in the morning (or, in this postliterate era, whatever is expressed by the most popular television talk-show hosts) becomes the opinion of most of the public by evening. Unfortunately, the *depth* to which this is so has not been understood widely enough. Fashionableness too often has been considered a superficial phenomenon, something which colors dinner-table conversation and which accounts for fads in clothing or recreation—bell-bottom trousers or frisbees, say—but which always can be overruled by reason. That is, no matter how fashionable bell-bottom trousers were, one always had a choice: one didn't *have* to wear them if one didn't want to.

The South Africans who voted for the dissolution of their country didn't really have a choice, however; nor do the Americans who are voting to give up their freedoms. Doing the fashionable thing is more important to them than life or liberty.

Of course, they don't see it in those terms. Americans will simply parrot what the controlled media have told them: "Having a firearm in your home doesn't make you safer. It just increases your chances of getting shot. If you pull a gun on an intruder, it will just make him angry. Crime is out of control, and it's largely due to the availability of firearms: especially those ominous-looking, military-style firearms with large magazines. The only way to be safe on the streets or in your home is to ban firearms."

It matters not that these arguments are nonsensical. What matters is that voters choose to believe them, because they resolve the conflict between the urge to be fashionable and the desire to be safe. Faced with an explosion of violence and criminality by the non-White minorities, White voters are frightened. They want to feel secure again. In the face of such a threat, reasonable men would arm themselves and then demand that their government take whatever additional measures might be needed to suppress the criminal element.

For a substantial portion of the White population of the United States, however, taking up arms for self-defense is unfashionable. The "flower children" of the 1960s and 1970s have grown up now and are voting. Suppressing non-Whites, for any reason at all, is even more unfashionable. With fashions and taboos of this sort, it is easy for many White voters to let themselves be persuaded that suppressing firearms will give them the security they crave.

Readers who still favor stupidity over fashionableness as the explanation for the willingness of White Americans to give up their right to keep and bear arms should spend more time reading the published arguments of the anti-gunners: not the disingenuous arguments of the Schumers and Metzenbaums and Feinsteins, of course, nor of their Jewish kinsmen in the controlled media, nor of their kept Gentile collaborators, but the arguments of the men and women who really stand to lose by abandoning their rights and who think of themselves as honest people. Many of these White anti-gunners are obviously educated people. Their arguments are more or less grammatical. One senses that they are of at least average intelligence. Yet, there is a tortured quality to their reasoning, a careful avoidance of obvious conclusions, a painstaking circumnavigation of embarrassing facts. These are people whose thinking is fenced in by many constraints, people whose minds are not free because they dare not be. Their reason is not true reason: it does not seek the truth, but only fashionable answers, fashionable resolutions to conflicts.

In America we are close to our problems. We see all of the complexities and ambiguities of every issue. We hesitate to paint things in black or white, to make hard and final judgments. There are too many maybes and buts. We see the evidence, but we are reluctant to accept the conclusion that the majority of our fellow citizens are so susceptible to manipulation that the arbiters of fashion, the masters of the mass media of news and entertainment, can lead them, lemming-like, over the precipice of self-destruction.

If we look at the recent actions of our kinsmen in South Africa, however, distance gives us the advantage of being able to see the forest without being distracted by the trees. It is perfectly clear that they went to the polls and voted for their own destruction. They did it with proof all around them of the meaning of Black rule. They did it so that they could be fashionable.

My, how fashions do change! Or, more accurately, how fashions can be changed! Two decades ago the suggestion that White South Africans would voluntarily turn their country over to Black rule would have seemed utterly preposterous. What happened?

Well, two decades ago there was no television in South Africa. There was no television because the government forbade it, concerned that it would be a subversive influence on South African culture and morals. The government believed that the public, once its appetite was whetted, would demand a seven-days-a-week television broadcasting schedule, and that it was unlikely that South Africa's fledgling entertainment industry could provide sufficient fare to meet that demand. They foresaw the poisonous products of Hollywood invading and corrupting their country, and they tried to prevent it.

They didn't try hard enough, though. Part of the reason was that the opposition to television was built on the sand of fundamentalist Christian objections to the nudity and obscenity which characterize Hollywood's productions rather than on the rock of racial consciousness. Television should have been opposed simply because it is Jewish, and therefore inherently and essentially anti-Aryan.

South Africans, however—at least, the Afrikaans-speaking majority—are much more under the thumb of their church than White peoples elsewhere, and the Calvinist doctrine of the Dutch Reformed Church still describes the Jews as "God's People," who must not be opposed.

Thus, with Jewish billionaire Harry Oppenheimer, by far the richest man in South Africa, pushing for television, the anti-TV Afrikaners fought with one hand tied behind them. In any case, television broadcasting came to South Africa in 1977, and the unsuspecting South Africans rushed to buy television receivers in record numbers. The transformation from a non-TV society to a TV society occurred almost overnight. It was like a stampede into the abattoir.

White South Africans began seeing themselves, night after night, portrayed on their television screens as hateful bigots, scorned by the whole world because of their policy of apartheid. Almost immediately they realized that they were terribly unfashionable, and the realization made them very uncomfortable. Guilt and self-doubt began to corrode their souls. As their internal enemies, financed in part by Oppenheimer, began dismantling apartheid, brick by brick, they found their will to resist paralyzed. It took a mere 17 years to reduce a proud, self-confident, racially conscious White nation to a nation of kaffir-huggers.

What are the lessons for us in this?

First, whoever controls the mass media of news and entertainment—especially the latter—controls public opinion. In a mass democracy, whoever controls public opinion controls governmental policy.

Listen to

American Dissident Voices

the weekly radio program of the National Alliance. It reaches every part of the world via shortwave and satellite, and many areas of North America via AM and FM stations. Write for the time and frequency of a station in your area.

Second, the presence of mass media in a society is incompatible with mass democracy: that is, it is incompatible with the *idea* of mass democracy—the actual determination of public policy by all the people—if not with its forms.

In any modern, industrialized society there will be mass media; they are practically unavoidable, and any scheme by church or government to ban them is unlikely to be successful for long. Furthermore, *someone* will control the mass media: if not the government, then a church or other institution; or an oligarchic clique, as in the United States today.

This means that democracy is no longer feasible as a system of government. It is, of course, still feasible to maintain the *pretense* of democracy by adhering to its external forms—campaigns, candidates, elections, and the rest—but the true rulers will be the masters of the mass media, who will decide on the policies they want and on the candidates for public office who are acceptable to them and then will push the proper buttons in the mass psyche to steer public opinion in the desired direction.

One of the pushbuttons on which the media masters have long had their fingers is that which has given the concept of democracy itself a quasi-religious aura in the public mind. The mere suggestion that democracy is no longer a suitable form of government seems almost sacrilegious. A substantial portion of the American electorate still can be persuaded that it is proper to go to war against any nation which has a non-democratic form of government in order to "restore democracy" to that nation.

In earlier times—in ancient Greece, for example—the situation was different. For one thing, there were no mass media for manipulating the attitudes of the people, and public opinion was rooted in tradition and long-held consensus. For another thing, during the brief periods when democracy actually worked—that is, when it resulted in government which served the needs of the nation—it was a much more elite form of democracy than is the style today: the rabble did not participate, and the men who were empowered to vote were somewhat less likely to be swayed by fashions.

There is some recognition of the weaknesses of democracy even among its supporters. The ongoing debasement of the electorate, as it has become more and more inclusive in this century, has made some well-meaning democrats nervous. They see education as a safeguard against the abuse of the democratic process, however: well-informed voters, they believe, will vote wisely.

Of course, every patriot wants well-informed citizens in his nation, regardless of its form of government. It is folly, however, to believe that education, even if the educators were able to operate independently of the arbiters of fashion, can teach the masses to think for themselves. The urge to be fashionable is innate. It plays a more nearly controlling role in the lives of some than others, but it is a facet of human nature, and we cannot educate it away.

The patriot in the United States, Europe, or elsewhere in the White world must understand that there is one essential for national and racial survival: that the mass media be in the hands of fellow patriots, preferably under the control of a patriotic institution designed specifically for the purpose. Then the mass media can be used as instruments for progress instead of self-destruction; and the human urge to be fashionable, instead of being the lethal weakness that it is now, can become a strength leading to greater social stability and cooperation.

To permit the present situation to continue, with the mass media in the hands of an alien minority, is tantamount to racial suicide. If the Jews continue to control public opinion in America, White Americans very soon will follow White South Africans over the precipice.

Taking the media away from the Jews and their allies will not be easy, for they understand as well as we do what is at stake. It almost certainly will not be done without a full-fledged revolution and much attendant bloodshed and suffering. Nevertheless, it must be done; otherwise we lose the future, and everything becomes meaningless.

W.L.P.

The Organizational Strategy

Here we are, losing battle after battle while we hope desperately that we will in the end, somehow, be able to win the war, if we can just do the right things.

What are the right things for us to do?

Well, we must understand where we are, where we have been, and where we want to go; we must formulate that understanding into as clear and cogent a message as possible and adapt the message to every feasible medium; and we must then propagate the message effectively enough to reach every person to whom it is relevant.

These are the things being done now by the National Alliance and a few other—pitifully few—individuals and groups. These are absolutely necessary things, and if we were dealing with rational individuals, they would be sufficient for our purpose.

The great majority of our people are not rational, however, nor do they function primarily as individuals, and so more is required than merely reaching them with our message. Most people function much more as members of groups or as elements in a social milieu than they do as individuals, and we must deal with them in this group or organizational context in order to be effective on a large scale.

For the sake of concreteness: There are history professors who are quite capable of understanding our message—through their own studies they have learned all the facts we have learned and are quite bright enough to interpret them correctly—but they operate within a milieu which makes understanding dangerous and frightening to them. If they want to publish papers and advance their careers, they must conform their theses and their conclusions to the prejudices of their peers who edit the professional journals. If they want to be secure in their employment, they must conform what they teach in their classes to what their department heads and their deans consider Politically Correct. And if they want to keep their wives happy and be invited to the faculty parties, they must be careful what they say even in private to their closest friends, lest they violate the Great Taboo. A few of the more courageous and independent-minded professors may eschew the parties, keep Politically Incorrect books in their private libraries, and speak more or less freely with trusted intimates, but most will be so terrified of being unfashionable that they will censor even their own innermost thoughts.

Likewise, there are intelligent and perceptive policemen who are exposed daily to the grimmest consequences of the government's racial, immigration, and welfare policies. Some of them are appalled by these policies and will go so far as to discuss the destructiveness of the government with their colleagues. Nearly all of them, however, will continue to enforce the government's laws for 40 hours each week. It is their job, and they need their paychecks.

These social and organizational constraints are not new. They are inherent in our society, and to some degree in every society. Things may be a bit more highly organized and centralized today than they were 50 or 100 years ago, but the real difference is simply that the policies have changed: policy-making is much more in the hands of the fashion-setters today than it was in the past, and the latter are more Jewish.

What this means is that disseminating our message to individuals can have only limited results. Only those individuals who are relatively rational and relatively free of organizational constraints will respond positively.

How many of these are there in our society? It's difficult to be precise, but probably not more than two or three per cent of the White population are sufficiently free to examine our message rationally and then to act on their reason. It is essential to reach these people, of course. It also is essential to reach the great majority who are not capable of responding positively to any unfashionable message: it is essential to reach them and to saturate them with facts and ideas, even though we know that their only reaction at this time will be fear and hostility.

As mentioned above, however, this is not enough. It is necessary to do more. It is necessary to address the organizational aspects of our war. In order to win, we must be able to manipulate at least some of the organizational constraints under which most people function.

Which is the better strategy for changing the way history is taught: to attempt to persuade each of thousands of professors that he should try to find courage and respect for truth, neither of which he has previously manifested, and defy the policy-makers of his profession—or to replace a few dozen policy-makers?

Which is the better way for changing the government's police apparatus from a force for evil into a force for good: to attempt to make each policeman individually do that which is contrary to his nature by rebelling against his appointed superiors—or to change the interests and loyalties of a relative handful of superiors?

The answers depend on the details. If the history department heads, journal editors, and police chiefs are all Jews, and the rank-and-file professors and cops are mostly our people, then only the first approach has any merit. This is the case with most of the mass media, for example, where there is no chance at all of changing the interests of the fashion-setters. Fortunately, among professors and cops the people at the top are far more open to persuasion. Even where substantial headway can be made at the top of a group, however, it remains necessary to saturate those at the bottom with our message: if professors discover one fine morning that it has become permissible for them to sing a new tune in class, they must at least be familiar with the new lyrics.

The degree of centralization of authority in a group is an important factor in the dynamics of change: the more highly centralized an organization, the greater the leverage which can be had by persuading a policy-maker—but also the closer to the top one must get in order for the leverage to be effective. The Army is an example of a highly centralized organization, where in theory all policy comes from the commander in chief; in practice, however, a few highly placed command personnel working together may be able to cut the chain of command above themselves. The Army also is an example of an organization in which the only possibility for redirection lies at or near the top.

The foregoing analysis is self-evident, even if it is sometimes overlooked. Less evident are the specific ways in which we should address the organizational aspects of our problem. How do we begin to gain effective organizational leverage while continuing to build the means for disseminating our basic message to the rank and file of our people everywhere?

Let's look at a few general truths which should guide any organizational approach.

First, any alternative presented to policy-makers must be self-evidently viable. Policy-makers are a bit more intelligent and substantially better endowed with self-discipline than the rank and file, but they are not notably more courageous or less superstitious. In fact, they are more often terrified by the thought of being unfashionable than are their organizational inferiors, because they have more to lose. This means that our alternative must be one which already has been pounded into their consciousness—and the consciousness of the rank and file as well—until they are sufficiently familiar with it that they can at least be persuaded that it *could become* the new fashion.

When the New World Order policy of "free" trade was being hotly debated a few months ago—debated even though it already had been declared *de rigueur* by the fashion-setters—its vocal opponents in the Congress drew their courage from their knowledge that many of their constituents actively opposed the policy. Had there not been strong grass-roots opposition to NAFTA, based on the understanding by ordinary workers that it meant exporting their jobs to Mexico, the legislators would have found neither the courage nor the sense of responsibility to oppose it on their own. As it was, opposition to "free" trade seemed that it might be a viable alternative to the fashion insisted on by the New World Order crowd, even though the latter eventually prevailed.

Second, anyone who wants policy-makers to switch brands must be prepared to offer compensation. Policy-makers are at least as selfish and materialistic as the masses. Any plan which counts on their being persuaded to take actions which are both unfashionable and self-sacrificing is certain to fail.

Every lobbyist understands this. He does not try to persuade a legislator that a particular policy is *right*; he tries instead to show that it is in the legislator's *personal interest* to support the policy. Of course, it usually is money which talks in such matters. Many policy-makers have other than monetary interests, however. Some even have the foresight to understand that the policies they have been supporting will not continue to be tenable in the long run. Others are susceptible to being persuaded of this, especially as the disastrous effects of current policies become more manifest. In each case what is needed is a credible argument that a policy-maker, whether he be a university dean or a general in the Pentagon, can better his personal position in the long run by backing a new policy which happens to be unfashionable at the moment.

Usually the current power structure has the advantage in handing out carrots to reward policy-makers for falling in line with current fashion. The recent effort by the Clintonistas to push "free" trade and the "assault rifle" ban through the Congress provided dozens of examples of the buying of policy switches with government money: a brother-in-law given a sinecure on a trade "advisory panel" in return for a "yes" vote on NAFTA; a promise of a contract to build 300 midnight basketball courts in a Congressman's district in return for backing the "crime" bill. The labor unions and the National Rifle Association just didn't have as many carrots.

As the moral authority and prestige of the government continue to decline along with its organizational effectiveness, however, the government's carrots will lose some of their lustre and credibility. Bill Clinton is doing a great service for the American people in this regard. And as government prestige declines, so does the prestige of other organizations supporting the same policies.

Third, the carrot should be accompanied by a credible stick. A policy-maker should be made to believe that the danger to himself in sticking with the old fashion is greater than the danger in switching to the new. Probably not too much should be said about this aspect of organizational work, except to note that as the power to reward grows, so does the power to punish.

The above considerations, applied to formal organizational structures such as university administrations and armies, may seem more theoretical than practical at this time. About all that we can really do now, relevant to these general guidelines, is continue building the means to disseminate our message more widely and more effectively.

What applies to formal structures in this regard also applies to informal structures, however, and some of them may be more accessible. An informal structure exists wherever there is a policy-maker or fashion-setter and a group of people who follow his policy or adopt his fashion: a popular but independent church minister and his congregation, a media idol or rock star and his or her fans, even a very successful and popular businessman/"society" leader in a community and his following of yuppies who also want to be rich and popular. All that is required is a bond between policy-maker and followers which is stronger than, or at least not much weaker than, that between the followers and other guides to belief and behavior in their lives.

Whether one is dealing with a formal, highly centralized structure or a very loose and informal organization, the goal is leverage. Instead of focusing all of his efforts on persuading the rank and file to change their policies, the good strategist may direct a portion of his effort toward the established policy-makers.

An excellent example of the application of this principle is provided by the Jews' neutralization of the mainline Christian churches after the Second World War. To be sure, the Christian churches hadn't been a real impediment to the Jews since the Spanish Inquisition went into retirement. Even before the war many Christian leaders were making a career out of playing up to the Jews, and members of the more primitive Protestant sects were practically worshipping them, as "God's Chosen People." Nevertheless, there were annoying clashes occasionally, as Christians reacted negatively to Jewish efforts to commercialize sex in films, or as some latter-day crusader railed against Jewish promotion of the White-slave trade.

There were even cases of Christian leaders speaking out against Jewish subversion of American economic and political affairs: an example was Father Charles Coughlin, whose immensely popular radio broadcasts in the 1930s exposing the leading Jewish role in Communism were a major headache for Jews. Eventually the Roman Catholic hierarchy ordered Coughlin to hold his tongue, but it was not soon enough for the Jews, and they decided to eliminate the possibility of any more cannons breaking loose on Christian decks.

The Jews did not accomplish this solely by attempting to persuade the Christian masses that Jews were above all criticism—although their postwar "Holocaust" propaganda certainly helped in that regard. More to the point, they did not neutralize Christendom primarily by attacking Christian leaders or Christian doctrine, or by attempting to persuade individual Christians to abjure their religious beliefs. Instead the Jews directed their principal effort toward Christian policy-makers: pontiffs, theologians, leading radio evangelists, and the politician-buinessman-bureaucrat hybrids who had risen to the top of the various Protestant denominations.

The Jews gave them propositions they couldn't refuse: in part because the Christian leadership already was morally debilitated to a large degree, in part because the carrots and sticks held out to them were impressive, and in part because the alternative fashion offered—Jews can do no wrong and must never be criticized or held accountable—already was implicit in much of what Christians accepted as holy writ. (In *Deuteronomy* 28, for example, one reads of the covenant between the Jews and their god: "The Lord thy God will set thee on high above all the *goyim*.... The Lord will establish thee an Holy People unto himself . . . and the *goyim* . . . shall be afraid of thee.") It was a manifestly *viable* alternative to the old Christian fashion Jews wanted buried: namely, the fashion according to which Jews rejected the salvation offered by Jesus and then killed him, and so are forever a race of outsiders who should be regarded with distrust.

Among the carrots offered were expense-paid trips to the "Holy Land" (after 1948), noisily publicized B'nai B'rith awards for "brotherhood," and favorable media treatment. The media carrot could give a semi-literate, fifth-rate Christian pamphleteer with a drinking problem the public image of a modern-day Thomas Aquinas, if he took the desired positions on matters of interest to the Jews.

A very credible stick was a guarantee of problems with a church's tax exemption.

The strategy was resoundingly successful. With a little prodding, leading Catholic and Protestant theologians began re-examining the sacred writings of their churches, and, lo!—the scales fell from their eyes! The Jews hadn't been responsible for the death of Jesus after all, they suddenly realized. It was the Romans, not the Jews, who had done it, they proclaimed, despite the unanimous account given by the Gospels. Actually, there was a little disagreement on the verdict for a while, with the more literal-minded theologians putting the blame solely on the Romans and the modernist theologians saying instead, "No, we are *all* guilty," but on one thing the theologians were in complete agreement: the poor, long-suffering, inoffensive Jews were merely innocent bystanders and must not be blamed at all.

The Catholic Pope announced that Christians who held to the old fashion and continued to regard the Jews as Christ-killers were guilty of a grave sin, while the pooh-bahs of the largest U.S. Lutheran grouping (the Evangelical Lutheran Church in America) ritually excommunicated the founder of their own church, because four centuries earlier he had written that the Blameless Ones not only hated Christ but that they also had an inborn hatred of all mankind, coupled with a deceitfulness which made them so dangerous that they ought not to be tolerated in civilized society.

From the shepherds the word on the new policy toward the Jews went down to all of the Christian sheep, and the dissent was minimal. Of course, not all Catholics were pleased with the transformation of their church's doctrines and practices (not just its policy toward Jews) effected by the Second Vatican Council in the early 1960s, and a few schismatics were heard rumbling in the background for a decade or more. Likewise, there were a few excessively independent Protestants who failed to fall into line immediately: one Southern Baptist potentate as late as the 1970s announced, in accord with the doctrine his church always had accepted, that Jews, as non-believers, could not be admitted into the Christian heaven. Needless to say, his colleagues fell on him like a ton of bricks for this bit of "*Juden 'raus*" theology, and soon he was backpedaling as fast as he could.

Today the conquest is virtually complete. A few years ago some backward Christians protested the profane image of their savior presented by Hollywood in *The Last Temptation of Christ*, but their protest was considered very unfashionable by the Christian establishment, and the veiled hints of "anti-Semitism" detected in some of the statements of the protesters were roundly denounced. Now Jews produce film after film which blatantly mocks the beliefs of Christian viewers: not only is there no protest, but the viewers laugh on cue.

If instead of first subverting the leaders of Christendom the Jews had tried during the 1940s and 1950s to wean rank-and-file Christians away from their faith through similar mockery, there would have been a reaction from Christian leaders and laymen alike which would have made the hundreds of thousands of "Holocaust survivors" in America yearn for the good, old days under Hitler.

The organizational strategy has been an appropriate one for the Jews, and it is equally appropriate for any group whose members constitute only a small minority of the population they want to persuade, and so need the advantage of leverage in order to accomplish their task. □

Freedom Under Attack

The government assault on the Second Amendment has been much in the news this year. Less noticed, however, even by the Second Amendment's fervent defenders, has been the ongoing effort to scrap the rest of the Bill of Rights.

Just as with the effort against the Second Amendment, which has been depicted by the mass media as an effort to "control crime," the campaigns against other fundamental liberties have been mounted under false rubrics for the purpose of deception. The enemies of the First Amendment, for example, want their efforts to stamp out Politically Incorrect speech to be viewed as a campaign for "human rights." Paramount among these human rights, in their view, is the right to feel good about oneself at all times (unless, of course, one is a heterosexual White male): hence, any spoken or printed word which may be offensive to members of an officially favored segment of the population is to be banned.

The efforts to stamp out "offensive" speech have been reported earlier in these pages: see, for example, "The Campaign to Outlaw 'Hate'" in issue No. 111, and "The Destruction of the Academy" in issue No. 112. Unfortunately, the enthusiasm of the speech regulators for their work continues to grow. At the same time that they are becoming more Orwellian in their efforts, they are having more success at enlisting the police powers of the state to back them up.

Politically Inappropriate Listening Habit

George Orwell wrote in *1984* of "thought crime" (thinking a Politically Incorrect thought) and "face crime" (having a Politically Inappropriate expression on one's face—e.g., smiling at a joke about homosexuals, or failing to smile when passing a racially mixed couple on the sidewalk), but one that Orwell didn't think of might be called "ear crime": *listening* to something that is deemed "offensive." That's what 30-year-old Nunzio Bonaccorsy, of Annapolis, Maryland, did earlier this year, and it cost him dearly.

Bonaccorsy was employed as a shipping clerk by Alcon Labs, Inc., which sells contact lens products. He worked in Alcon's warehouse in Savage, about 20 miles from Annapolis, and he had his radio tuned to a local rock music program one day last May: the Grego and Mo Show. The program's two disk jockeys were discussing a news report about a Jaguar executive who was in hot water because he had referred to Mercedes Benz as a "nigger in the woodpile."

A Black warehouse worker who heard the word "nigger" coming from Bonaccorsy's radio several times became incensed. He complained to Bonaccorsy, and, without Bonaccorsy's permission, tuned the radio to another station. Then the Black, still indignant, complained to the warehouse manager about the program Bonaccorsy had been listening to. The manager called Bonaccorsy into his office and told him he was fired. The reason Bonaccorsy was given was that he had an "inappropriate racial attitude."

Such corporate bigotry is still a step away from government enforcement of "appropriate" radio listening habits, of course. And the chances are that Alcon Labs doesn't really care what programs its employees listen to. What Alcon cares about is minimizing its problems with the government, and it knows well that a complaint to the bureaucrats in Washington from any minority employee can mean big problems. Bonaccorsy probably would have been fired if his Black coworker had complained instead about an "insensitive" slogan on his T-shirt or an "offensive" bumper sticker on his car. The customary response of employers to governmental programs favoring minorities has been to go beyond even what is required by law, just to be safe. ☐

In some recent cases the law already has gone far beyond anything George Orwell himself could have imagined. In 1988 Congress enacted the Fair Housing Amendments Act (an enhancement of the Fair Housing Act of 1968), imposing severe criminal and civil penalties on anyone who interferes with the housing rights of federally favored groups. The Department of Housing and Urban Development (HUD), which administers both acts, interprets as illegal interference any complaint—even a letter to a newspaper—about any of its projects to homogenize the U.S. population by establishing housing projects for its favored groups in predominantly White areas. It has sued or threatened criminal and/or civil action against a number of complainers recently: people who have objected to HUD plans for "rehabilitation centers" or "group homes" in their neighborhoods to house drug addicts or homeless alcoholics, for example. (The Rehabilitation Act of 1973 added mentally and physically handicapped persons to the federally favored list, and HUD and the courts since have ruled that alcoholics, drug addicts, and persons with AIDS are included among the handicapped.)

HUD's campaign to imprison or bankrupt dissenters has been in the spotlight recently as the result of its threats against three Berkeley, California, residents—Alexandra White, Joseph Deringer, and Richard Graham—who protested HUD plans to establish a housing project for homeless alcoholics in their neighborhood. Before recent publicity caused HUD to back off a bit, the three were threatened with a year in prison and fines of $100,000 each if they did not cease their protests. They were ordered to turn over to HUD all of their correspondence, memoranda, press statements, and other papers connected with their objections to the project, so that government lawyers could look for evidence against them.

If this sounds like HUD never heard about the First, Fourth, and Fifth Amendments, don't be alarmed. Assistant Secretary Roberta Achtenberg, the lesbian Jewess appointed by Bill Clinton to the second-ranking position in HUD, has assured reporters covering the aforementioned Berkeley case that HUD will not infringe the Constitutional rights of persons who object to its projects—provided that their objections are not based on the specific characteristics of the favored group for whom the housing is being provided.

Thus, HUD will not bring charges against someone who objects to a home for persons with AIDS being established in his neighborhood, if his objection is that the home would be too far from the nearest hospital or that the neighborhood lacks other facilities needed by the home's residents. But if he objects that people with AIDS are a generally unsavory lot—homosexuals, non-Whites, drug addicts—and he doesn't want his children coming in contact with them, then the Bill of Rights goes out the window. Ms. Achtenberg, who seems to have a larger role in making housing policy than her nominal superior at HUD, Henry Cisneros, believes that when the Bill of Rights collides with the special rights legislated in recent decades for the government's favored minorities, the special rights should prevail. After all, the Bill of Rights was enacted more than 200 years ago by White males, some of them slave owners and none of them "gay" or Jewish, and this in itself makes it déclassé.

Unfortunately for most of us, the courts have been moving inexorably toward Ms. Achtenberg's view of things. The controlled media already are there. The August 29, 1994, issue of *U.S. News & World Report*, the most "conservative" of America's major weekly newsmagazines, commented on the Berkeley case:

> HUD should clear the air quickly with clear guidelines that acknowledge First Amendment protections. It is one thing to organize to keep blacks out of an all-white area and quite another to question, as some Berkeley people did, a decision to put a home for alcoholics near two liquor stores. . . .
>
> HUD officials suggest that it is illegal discrimination to question housing programs on the basis of protected characteristics of those to be housed. That is clear and just when we are talking about race, illness or physical disability. It's not so clear when the people to be housed are disorganized street people who qualify as a protected class because of drug problems or the fact that they happened to contract AIDS.

A careless reader who skims quickly over this commentary might get the false impression that *U.S. News & World Report* believes in the First Amendment. Actually, the magazine is owned and edited by one of Ms. Achtenberg's kinsmen, Mortimer Zuckerman, and he is clever enough with words to create such an impression even in careful readers. Too many people will let

Newspeak in the Making

The great fascination which George Orwell's *1984* holds for readers is that it is uncannily prophetic. One after another the features of the nightmare society he imagined in his futuristic novel nearly a half-century ago are appearing in our society today.

Consider, for example, Newspeak. The task of Orwell's government was to control its citizens. It did this by controlling their thoughts. This was easy with most citizens, who were happy to think only Politically Correct thoughts. Some citizens, however, were not as public-spirited as the rest: they insisted on thinking whatever they wanted to think, and the Thought Police were kept busy tracking them down. The government's solution to this problem was to limit the vocabulary of its citizens. Without words to represent disapproved ideas, the citizens would not be able to think dangerous thoughts. Therefore, the government began pruning Politically Incorrect words from the dictionary. Each new edition of the dictionary which appeared had fewer words than the previous one.

The Anti-Defamation League of B'nai B'rith (ADL), the Jewish Thought Police organization commissioned to promote Political Correctness among the Gentiles, believes that Orwell's Newspeak is a wonderful idea. It has been working diligently to pressure the publishers of dictionaries into deleting disapproved words, starting with the word "jew" used as a verb.

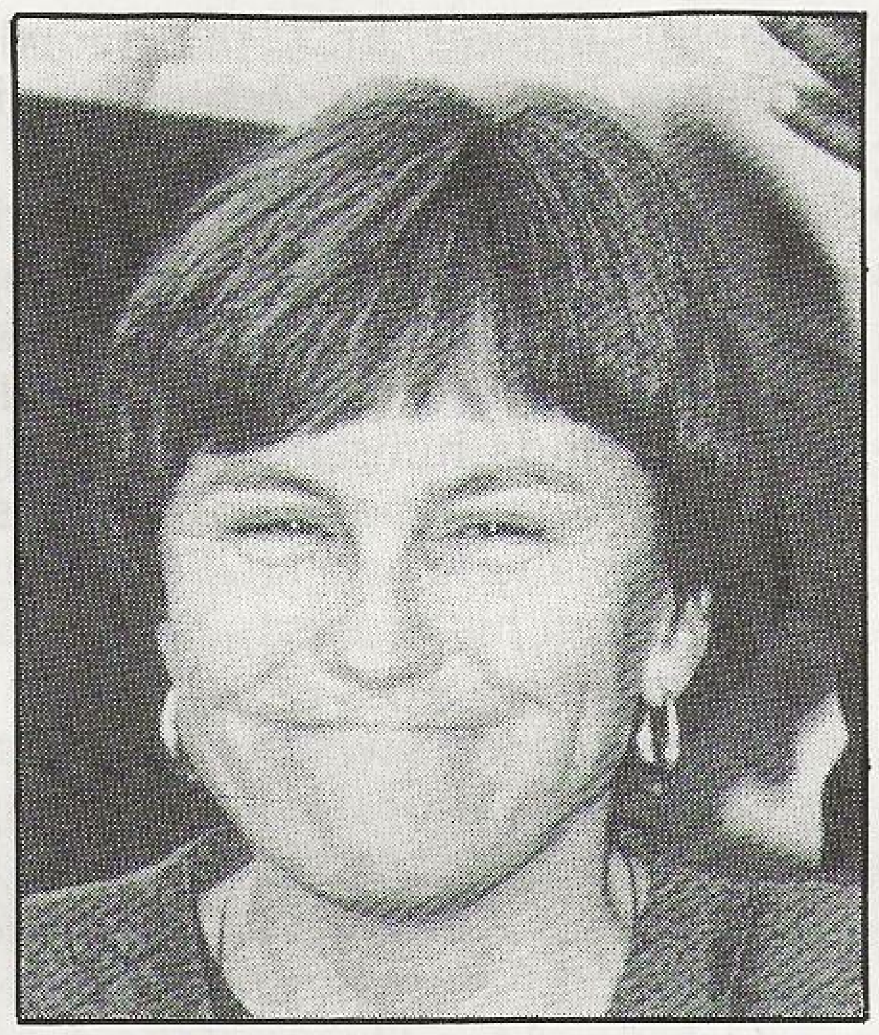
The ADL scored a notable success recently when it persuaded Hasbro Inc., the company which makes the board game Scrabble, to purge as many as 100 "offensive" words from the *Official Scrabble Players Dictionary*. After the ADL publicly accused Hasbro of "literally playing games with hate," Hasbro agreed to delete words such as "wetback," "kike," "nigger," "lezzie," and a number of others.

The public reaction to the announcement of this shrinking of the Scrabble vocabulary has been less than encouraging. Instead of a cry of outrage from non-Jewish logophiles, there has been a rush by other favored segments of the population to have even more words tossed down the memory hole. Gypsies want the word "gyp" flushed, among others. Homosexuals want to get rid of a number of words besides "lezzie." The feminists, who already have succeeded in changing the rules of grammar, so that a pronoun no longer must agree in number with its antecedent, have a *very* long list of words they insist must go. Fundamentalist Christians—who are not even an officially favored minority—want all those awful words referring to the nastier parts of the human body and to bedroom activity deleted.

Hasbro is not happy about this development but says that it will consider carefully all requests for further deletions from the Scrabble dictionary. □

themselves be bullied into positions they really didn't want to take, rather than appear unreasonable or "extreme": "We must acknowledge First Amendment protections of our right to dissent—so long as we don't say anything racist or anti-homosexual or . . . ." It's much like the "defense" of the Second Amendment we've been hearing from a lot of politicians recently: "We must not infringe the right to keep and bear arms—that is, the right of a well-regulated militia, under the control of the government."

Criticizing HUD's housing policies is not the only thing White Americans no longer can do: they also must be extraordinarily careful in formulating their personal housing policies, if that involves advertising to sell or rent real estate. The Fair Housing Act, as amended in 1988, prohibits advertising which "indicates any preference, limitation, or discrimination because of race, color, religion, sex, handicap, familial status, or national origin or an intention to make any such preference," and this provision of the law is now being enforced with a vengeance by Ms. Achtenberg and her cohorts at HUD. Almost any indication in an apartment or real estate advertisement that the owner is looking for normal, healthy, or decent tenants or buyers is *verboten*. The guiding philosophy is that no member of a favored group must feel excluded, no one must be offended, no one must even be reminded of whatever it is that gives him an officially favored status. Thus, an advertisement for an apartment that specifies "no drug addicts" or "no drinkers" will bring a team of HUD enforcers with a subpoena in a hurry.



ROBERTA ACHTENBERG

The tyranny of the Fair Housing Act goes far beyond the imposition of punishment by the government itself, however; like other "civil rights" laws, it encourages aggrieved members of favored groups to file ruinous civil suits against anyone who has offended them, and many members of these increasingly uppity groups are very easily offended. This provides a lu-

Political Correctness, Swiss Style

It's not just White Americans and South Africans who are in a self-destructive mood: voters in Switzerland trooped to the polls on September 25 and voted obediently to give up their right to free speech, in the name of "anti-racism."

The government and the controlled media had argued that in order for Switzerland to play a more active role in the European Union and the United Nations, it was necessary to ban "racist" speech and writing. Swiss citizens, despite their reputed love of freedom and independence, let themselves be convinced, and 55 per cent of those who cast ballots voted for a government ban on any public expression which "injures human dignity" or which "justifies, denies, or minimizes acts of genocide." It is now forbidden in Switzerland for anyone to make a "racist" statement or to question in any way the official Jewish "Holocaust" myth. Forty-four percent of the eligible electorate participated in the voting.

Rosmarie Dormann, co-president of the "Yes to the Anti-Racism Law" committee which pushed hard for the new law, says she is satisfied that free-speech advocates have been silenced, but she is unhappy that 45 per cent of those who voted opposed giving up their freedom.

The anti-racism committee's other co-president, Sigi Feigel, a prominent Jewish lawyer in Zurich, also is unhappy. Feigel said that he is "full of consternation that almost half of the Swiss people have said no" to the ban, despite the barrage of very clever television and newspaper propaganda designed to help them "get it."

Feigel, Dormann, and other advocates of prison for Political Incorrectness are made uneasy by the fact that only 24 per cent of Switzerland's total electorate voted with them (i.e., 55 per cent of the 44 per cent turnout), and that those who voted were sharply divided between urban and rural parts of the country. The rural areas remained strongly in favor of freedom, while the cities—where virtually all of Switzerland's Jews and other minorities live—voted for repression.

Feigel, who also is a leading figure in Switzerland's Israeli Cultural Community, complained bitterly that Swiss voters also have failed to respond with sufficient enthusiasm to other measures he and the media have backed recently. This year they rejected two proposals he was especially eager to see adopted: one was to send Swiss troops on United Nations "peace keeping" missions abroad, and the other was to make it easier for the children of recent immigrants, most of them from the Third World, to become Swiss citizens. And in 1992 Swiss voters rejected a "free" trade proposal promoted by Feigel.

Feigel and his collaborators console themselves with the knowledge that, with their opponents silenced by the new ban on free speech, it will be easier for the media to bring the remaining Swiss voters into line and get other proposals approved. □

crative opportunity for some lawyers, who are getting together with local minorities and organizing "fair housing councils" or the like to ferret out possibilities for lawsuits and for complaints to HUD against property owners, realtors, and even the newspapers which carry real estate advertising.

Some of the complainants feel compelled to push the law to its limits. A woman describing her religion as "non-Christian" is suing a newspaper in Salem, Oregon, for religious discrimination because it ran an apartment-for-rent advertisement on Easter Sunday under a logo consisting of a bunny in a flower basket and the words "Happy Easter." Ms. Achtenberg is investigating the matter.

Such complaints may seem ridiculous, but they are not amusing at all to a property owner of modest means who becomes a target. He usually finds himself in a no-win situation: even if he prevails against the complainant and HUD, he may have to sell his property to pay his legal expenses.

Terrified of lawsuits, newspapers and realtors are censoring themselves. They have compiled a long list of "discriminatory" and "offensive" words and phrases which should not be used in advertisements. Some especially careful realtors have gone so far that they no longer use the phrase "master bedroom," because Blacks may be offended by a reminder of the master/slave relationship. Nor will they mention a "walk-in closet" or a "spectacular view," lest a lame or blind person take offense.

Absurd? Not to the favored groups, who are intoxicated with their new power to exact vengeance for a thousand real or imagined slights by making the resented majority dance to their tune. Tim Kearney (disability unspecified), program coordinator for the Fair Housing Council of Montgomery

Stealing Freedom at the State Level

While the spotlight focused on the nation's capital city at least makes alert citizens aware of assaults on the Bill of Rights by the White House or the Congress, similar assaults at the state level often remain unnoticed by most of the citizens whose liberties they are intended to destroy. The unfortunate fact is that, as rotten as the gang in Washington is, the politicians at the state and local level usually are cut from the same cloth, and the same piper plays the tune to which they dance.

One of the principal Jewish lobbying organizations, the Anti-Defamation League of B'nai B'rith (ADL), has been especially successful in persuading state and local politicians to assist them in their efforts to silence and disarm Politically Incorrect Americans. A pet project of the ADL has been state "hate crime" laws.

The first stage of the ADL's "hate crime" campaign was to persuade legislators in a number of states to enact new laws drastically increasing the penalties for a wide range of crimes already on the books, if those crimes were motivated in part by what the ADL defines as "hate."

The next stage was to create a whole new class of crimes by criminalizing what the ADL calls "hate speech." In both stages the ADL has provided lawmakers with "model statutes" to be introduced into their respective legislatures, and legislators have been obedient tools in this program of subversion.

An example of a stage-two "model statute" is a bill introduced this year into the New Jersey Assembly (No. 1447, introduced March 7 by Assemblyman Roma, Republican). It provides for any "person who, in a public place, expresses ill will, hatred, or bias towards an individual or group of individuals because of race, color, religion, sexual orientation, or ethnicity, with a purpose to incite any other person to commit a crime against such individual or group" to be imprisoned for up to 18 months. If the expression of ill will "causes, or is a contributive factor in causing, another person to commit a crime against an individual or group of individuals," then the person who expressed the ill will may be sentenced to as much as five years in the state penitentiary. The bill defines "public place" as "any place to which the public or any substantial group thereof has access."

Think what this means: A state college or university campus is a "public place." There already are laws in many states criminalizing discrimination against homosexuals in hiring. A professor or a student who states in a classroom that he believes that homosexual behavior is abhorrent and that homosexuals should not be hired as teachers has not only expressed "ill will . . . towards an individual or group of individuals because of . . . sexual orientation," but he has incited "other person[s] to commit a crime against such individual or group" by refusing to hire homosexuals for teaching positions. Whereas before he merely would have exposed himself to censure from his Politically Correct peers and perhaps to a demonstration by a shrieking, spitting mob of homosexuals, feminists, and Jews, under this new bill he can be thrown into prison for a year and a half. If someone who heard him make his remark later refuses to hire a homosexual, his term of imprisonment can be increased to five years.

Bills of this sort are becoming commonplace across the land, as legislators scramble to please their masters—and as the citizens who elected them acquiesce in such behavior rather than risk being considered unfashionable. Do such citizens really deserve to be free?

Our forefathers, who were free men, would have marched on Assemblyman Roma's office in fury and hanged him from the nearest lamppost. They *deserved* their freedom, unfashionable though they may have been. □

County, Pennsylvania, is typical. He is eager to hold the majority's feet to the fire by suing whenever he imagines that he sees an objectionable advertisement: "If somebody didn't pick up the phone [to respond to a housing ad] because they [*sic*] felt excluded by the wording, you have [grounds for] a complaint. All day long some people suffer pangs and stings of discrimination, and it adds up. That's what civil rights is all about."

Many Americans, even those who are well read and keep up with politics and current events, simply cannot grasp the monstrousness of what has happened to their country. They have learned in school that the American Revolution was fought by men who valued their honor and freedom above all else, men who established the U.S. government and wrote the Constitution and the Bill of Rights, and they know that the officeholders who make, administer, and judge our laws today are sworn to uphold that Constitution and that Bill of Rights. They cannot grasp the fact that a substantial portion of these officeholders are now people who hold the Constitution in utter contempt and are working diligently to undermine and destroy it, and virtually all the rest are people willing to go along with the former as long as it is the fashionable thing to do.

Most Americans, who have grown up believing that they had an absolute right to say whatever they wanted to say, do not understand that they no longer have that right. It has been taken away from them, almost without a fight.

Should Americans really be surprised by this development, though? Do they really believe that they can permit a lesbian Jewess to set government policy and not use her power against the heterosexual Gentiles she despises so vehemently? Do they really believe that they can permit a piece of filth like Bill Clinton to occupy the White House, and still keep their freedom?

The key, of course, is the control of the media by an element utterly alienated from the White majority of Americans; an element whose ancestors did not share in our revolutionary struggle for freedom; an element with no conception of personal honor and no tradition of liberty; an element whose whole, parasitic history is one of conspiracy, subversion, deception, and conflict with the host people among whom they have lived. They spent decades laying the groundwork for what is happening now. When they finally were able to get a man like Clinton in a position where he could make top-level appointments of their kind of people to the Supreme Court and the Federal bureaucracy, why should they forbear? They want their pound of flesh, and they want it now.

They will get it, and more. They will feast on the *goyim* again, as their ancestors feasted on the fat of Egypt and a hundred other nations. They will feast until the emasculated, liberalized, fashion-subservient *goyim* find their manhood again and put a final end to them and their collaborators. □

Necklaces for Witches

Superstition has afflicted all peoples at one time or another. During the Middle Ages not even Europeans were immune, and the Church encouraged the fear of witchcraft as a means for controlling the population. Blacks, however, always have been more strongly in the grip of superstition than any other race, with a deeply ingrained belief in witches, charms, spells, and the like. This is true even of Blacks who have been under White influence for an extended period.

Before they turned their government over to the African National Congress earlier this year, White South Africans were able to restrain the more savage manifestations of Black superstition in their country. Blacks could *believe* in witchcraft, but they still were subject to the White man's law: they could not sacrifice babies or burn witches without the likelihood of being caught and hanged by White policemen for doing it. Now, with a Black government, Blacks in South Africa are more or less free to act on their superstitions, except in the larger cities.

One of the consequences of this new religious freedom has been a huge increase in the incidence of "necklacing": the Black practice of wiring a person's hands behind his back, placing a gasoline-soaked tire around his neck, and igniting it. This treatment, which results in an especially agonizing death as the burning rubber eats into the victim's flesh, had gained popularity among South Africa's Blacks as a means of terrorizing dissidents and encouraging Black political solidarity. Now the same treatment is being used on suspected witches, and on a far larger scale than it was used on political dissidents by the African National Congress. The same people, however, are the perpetrators: young Black militants, the so-called "comrades."

An accusation will be made: "My neighbor caused the lightning which killed my cow during the thunderstorm last week. I know he is a witch, because once when he did not know I was watching him I saw that he had no shadow."

Then the "comrades" will appear and drag the accused from his house. They will chant and dance a "toyi-toyi," a traditional war dance, before lighting the "necklace." Anyone who attempts to interfere risks being treated similarly. In many cases the victim's entire family will be subjected to the same punishment whether or not they attempt to protect him, because it will be assumed that they must have known about his witchcraft.

Observers suspect that jealousy sometimes lies behind accusations of witchcraft: a disproportionately

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Bringing Democracy to Haiti

When Christopher Columbus touched shore, on December 6, 1492, on the West Indies island which he named La Isla Española (Hispaniola) and claimed for the Spanish crown, it was inhabited by Arawak Indians, whose own name for their island was Haiti.

The Spanish failed to develop their hold on the island in a systematic way, focusing their efforts primarily on the mining of precious metals in its eastern end and leaving the west unsettled, after annihilating most of the Arawaks there. During the 17th century French and English adventurers established their own presence on Hispaniola, especially in the western end of the island. By the latter part of the 17th century the French had *de facto* control of much of the west, and in 1697 this control was given *de jure* status by a formal agreement between the French and Spanish governments. The French renamed their western third of the island Saint-Domingue, while the Spanish called their colony on the eastern part Santo Domingo. The mountains and jungle of the interior provided a natural border between the French and Spanish parts of Hispaniola.

Unlike the Spanish, the French developed their new colony efficiently, establishing plantations and importing Black slaves from Africa as laborers. By 1750 sugar, coffee, cocoa, indigo, and cotton were being produced in such quantity that 700 ships were kept busy carrying these goods back to France. During the 18th century Saint-Domingue was the most prosperous of all the European colonies in the New World. Its fertile northern plain was dotted with the white manors of the French landowners, each surrounded by green fields and the dwellings of slaves; and its bustling cities, most notably Le Cap Français on the northern coast, were filled with fine, stone buildings.

In 1789, on the eve of the French Revolution, the population of Saint-Domingue was about 35,000 Whites and nearly 500,000 Black slaves. In addition there were approximately 25,000 free non-Whites, most of them mulatto offspring of the earliest White male colonists and Black female slaves. By the latter part of the century, however, enough women had arrived from France to balance the French population sexually, a color line was firmly established, and intimate relations across this line were taboo.

Saint-Domingue, alas, was not spared the intrigues and agitation which, in Europe, led to the disaster of the French Revolution. The Republicans and the Royalists both had their partisans among the colonists. In addition there were crazed zealots who deliberately sowed the seeds of rebellion among the Black slaves and the mulattoes. Some of these zealots were unhinged by the same egalitarian madness which led to the Reign of Terror in France; others, including a number of priests, seem to have been under the influence of radical Christian notions: together they were loosely organized in a semi-secret society known as Friends of the Blacks (*Amis des Noirs*).

The Whites could have saved themselves and the colony if they had united on the basis of race and hunted down and exterminated the *Amis des Noirs*. Unfortunately, class hatreds divided the Whites more strongly than their common racial interests united them. The middle-class Whites envied the wealthy landowners and the aristocrats, and the White rabble which had accumulated in the port cities envied all their betters.

The mulattoes and the Blacks also hated each other. The former were more intelligent and industrious than the latter, and many had taken advantage of their freedom to better themselves; more than anything else they dreaded being reduced to the status of the Blacks. The Blacks realized this and hated the mulattoes for it. This division between the mulattoes and the Blacks complicated the situation, but in the end it did not really matter. What mattered was that the Whites were outnumbered 15 to one; they refused to put their political and class differences aside until it was too late; and France, first torn by a self-destructive revolution and then preoccupied by a series of European wars, was unable to provide assistance when it was needed.

The first Black insurrection in Saint-Domingue occured in August 1791. Inspired by the *Amis des Noirs* and by their own Voodoo leaders, the latter of whom persuaded them that they were immune to the

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Necklaces

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large number of victims of "necklacing" recently have been the most prosperous or successful or well-educated Blacks in their communities.

In any event, the popularity of the practice is growing, and it should have a significant impact on the social and political climate in Black-ruled South Africa. Although the controlled media in the West prefer to say as little as possible about it, the few reports which have appeared suggest that the number of "witches" now being "necklaced" in South Africa is much larger than the number of political dissidents who met the same fate earlier. For example, the police in the formerly autonomous region of Lebowa, near Pietersburg in northeastern South Africa, say that they know of 73 persons who were burned to death in that small area in the first four months after the change of government this spring. They estimate that the number for the whole country may be more than a thousand.

There are signs that "necklacing" may be emerging as the preferred Black method around the world for enforcing conformity—at least in Africa and Haiti. □

Whites' weapons, the slaves in the northern part of the colony began attacking their masters as they slept on the night of August 22. White men were hacked to death immediately, if they were fortunate; otherwise, they were butchered by the Voodoo-inflamed Blacks in ways too horrible to describe here. The fate of the White women was even worse. The Blacks who marched on Le Cap Français carried as their standard a White baby impaled on a spear.

The Whites—or at least most of them—rallied to their own defense, and Le Cap Français was made into an armed stronghold, while similar measures were taken in other parts of the colony. Nevertheless, more than 2,000 Whites were murdered during the first two months of the 1791 insurrection.

The following 13 years were chaotic. The race war between the Whites and the Blacks was intermittent. The mulattoes sometimes took the side of the Whites and sometimes the side of the Blacks. The White rabble, often swayed by Republican propaganda and by their own greed and envy, were nearly as undependable as the mulattoes. A substantial portion of the colony's upper-class Whites, despairing of any possibility for the restoration of order and sanity, left for France or America.

The French government vacillated, sometimes aiding the colonists against the rebellious slaves and sometimes attempting to make Saint-Domingue conform to crackpot Republican theories of universal *égalité et fraternité* by appointing mulattoes and even Blacks to positions of authority in the colony. Where the latter held sway, they ruled like African potentates, using a combination of capricious terror and the dispensing of government largess to their favorites to maintain their positions. The two most prominent of these Black Republicans were Pierre Dominique Toussaint L'Ouverture and Jean Jacques Dessalines, both monsters of iniquity.

In 1794 the French government, still in the thrall of Republican madness, proclaimed the emancipation of Saint-Domingue's Blacks. Toussaint L'Ouverture, despite his bloodthirsty cruelty and extraordinary bent for deceit and treachery, proved himself the ablest leader of the Blacks. After a successful incursion into the Spanish end of the island in 1801, he became the Black warlord of Hispaniola, with the blessing of the Republicans.

Although he was happy to parrot back to the various Commissioners sent over by France the Politically Correct slogans about "equality" and "liberty" which they wanted to hear, Toussaint L'Ouverture understood that in order to retain the favor of the French government he had to restore the colony to production, and the only way to do that was to force his fellow Blacks, who had been happily idle since 1794, to begin working again. Without calling it slavery, he used an iron hand to bend them to his will. His Black generals, most notably Dessalines, knew how to deal with their own kind. They toured the plantations trailed by retinues of executioners. Idlers and shirkers were seized and buried alive or tied to boards and sawed in half. These demonstrations were remarkably effective in inspiring the other Blacks to work harder than they ever had under their White masters.

More than brutality was required to repair the damage which Republican folly and Black rebellion had done to Saint-Domingue, however. Toussaint L'Ouverture could compel his Blacks to work, but he could not replace the genius for organization and administration with which the Whites had built a stable, peaceful, and productive colony. Disorder, punctuated by atrocities and massacres, continued to make the island a hellish proof of the incorrectness of the egalitarian theories which had brought on the disaster in the first place.

Back in France, the star of Napoleon Bonaparte was rising. By 1801 Napoleon had become virtual dictator and was well on the way to winding up, at least temporarily, the various wars in which post-revolutionary France had been involved, so that he was free to concern himself with the affairs of Saint-Domingue and France's other colonial possessions. And Napoleon, unlike his Republican predecessors, was blessed with a clear head, untroubled by fantasies of "equality." In January 1802 he sent an army to Saint-Domingue under the command of his brother-in-law, General Charles Leclerc, who quickly routed Toussaint L'Ouverture's Black army and took the Black leader himself prisoner.

The Blacks, despite their overwhelming numbers, could not stand against a disciplined White force. The Whites, however, could not stand against the natural defenses which the tropical climate threw up against them: in particular, Yellow Fever. General Leclerc himself succumbed to the disease in November 1802, along with more than half of his army. The remaining French troops, raddled with sickness, unable to continue their work of restoration, and losing ground to renewed Black and mulatto insurgencies, withdrew at the end of 1803. Dessalines shortly thereafter declared the colony independent, restored the Arawak name Haiti, and in October 1804 assumed the title "Emperor Jacques I," mimicking Napoleon's recent action in France.

Concerned at first that Napoleon might send another army to the island or that rival Black chiefs might combine against him, Dessalines took a conciliatory stance. He invited the French settlers who had left after 1791 to return, promising them their safety and the return of their property. Many foolish Whites, perhaps befuddled by Republican doctrines of interracial brotherhood and equality, accepted his offer.

When, a few months later, Dessalines had cowed his rivals and it became apparent that Napoleon was again too preoccupied by conflict in Europe to concern himself with matters in the faraway Caribbean, he decided that conciliation no longer was necessary. His promise of security and property rights for the Whites was forgotten. Ordinary Blacks soon realized that they would not be punished for transgressions against Whites. If they saw a White woman they wanted, they seized her. If they saw a White man with a piece of property they wanted, they took it. White resistance to these depredations infuriated the Blacks. By the first days of 1805 Black gangs were murdering Whites on the streets of Port-au-Prince, and the practice quickly spread to other cities.

Unlike 1791, in 1805 there was no real urgency about the slaughter. The Whites were completely at the mercy of the Blacks. There were no military considerations. Killing Whites was simply a sport. A mob could entertain itself for hours putting a White man to death in the most horrible ways savage minds could invent. White women could provide amusement for days before they perished. In April Dessalines gave official sanction to the butchery. By the beginning of May every White man, woman, and child in the former colony of Saint-Domingue had been murdered.

With the Whites gone, the Blacks and the mulattoes were able to give full rein to their hatred of one another. Dessalines was killed in a mulatto uprising in October 1806. One of his generals, Henri Christophe, took his place as leader of the Blacks in the north, while the south was held by the mulatto Alexandre Sabès Pétion in Port-au-Prince.

Like Toussaint L'Ouverture and Dessalines, Christophe forced the Blacks under his rule into virtual slavery. He declared himself "Emperor Henri I" before losing his life in an uprising in 1820. A mulatto, Jean-Pierre Boyer, took his place as maximum leader. Intermittent civil war between Blacks and mulattoes has been a condition of life on Haiti ever since.

One may with good logic view the Black rulers Dessalines and Christophe as predecessors of Jean-Bertrand Aristide, just as the mulattoes Pétion and Boyer were predecessors of Raoul Cédras. The mulattoes have been in the saddle more often than not: their inferior numbers have been compensated for by superior intelligence and by the fact that many Blacks have preferred mulatto rule to the generally more brutal and arbitrary reign of their own kind.

Left to its own devices Haiti sank into a squalor unparalleled outside of Africa. The Haitians gradually destroyed what remained of the agricultural potential of their land by stripping it of trees and letting erosion take its course. Poverty, disease, superstition, and political instability, with a revolution or a coup every three or four years, have been constants.

The Monroe Doctrine, which declared Latin America and the Caribbean, excepting those few enclaves where other European powers already were established, an exclusively American sphere of interest, discouraged foreign intervention in Haiti. American businessmen were not reluctant to make investments in Haiti, however, despite its history. When those investments were imperiled by internal disorder in 1915, U.S. Marines were sent in to manage Haitian affairs.

The immediate problem was that a mulatto-led conspiracy in Port-au-Prince had culminated in an armed assault on the palace of Black President Vilbrun Sam during the early morning hours of July 26. This was the seventh revolution in as many years, and Sam knew what to do: he ordered the immediate massacre of all mulatto political prisoners being held in Port-au-Prince's jails. Sam himself was caught by a mob and hacked to pieces the same day. The Marines landed to restore order and safeguard American investments.

The Marines, who stayed from 1915 until 1934, were given the mission by President Woodrow Wilson of "bringing democracy to Haiti." What the Marines actually did was engineer the replacement of the Black government by a somewhat more reliable mulatto government. They also forced the Haitians to accept a new constitution, giving American businessmen the right to own land in Haiti.

Many Haitians were glad to see the Marines. In the 72 years preceding the arrival of the latter there had been 102 civil wars, insurrections, revolts, and coups. Of 22 presidents during that period, just one had served a complete term, and only four had died of natural causes. Even the Haitians were getting a little tired of the disorder. It was utterly false of Wilson to claim that what the Haitians needed was democracy, however. Clearly, they already had it, albeit with a peculiarly African flavor.

Wilson aside, most Americans were genuinely naive about all things Haitian. When briefed on the Haitian situation, Wilson's secretary of state, William Jennings Bryan, marveled: "Dear me! Think of it. Niggers speaking French." Actually, few Haitians outside the mulatto elite speak French. The language of most Haitians is Creole, a bastardization of French with a number of African dialects and intelligible only to the Haitians themselves.

The Marines were horrified by the conditions they encountered. The filth and stench in the streets were almost unbearable to Whites. Ordinary sanitary measures were unknown to the Blacks. There were no working telephones or telegraphs in the country. The roads built more than a century earlier by the French had fallen into such disrepair that vehicular travel outside the cities was hardly possible.

The Marines distributed food to the Haitians, set up medical treatment facilities for them, and then began rebuilding the entire physical infrastructure of the country. They did not find the Blacks willing to assist in this work, so they rounded them up into labor gangs and made them work on the roads at gunpoint. This rough treatment, plus the Blacks' perception that the Marines favored the mulattoes, led to Black uprisings and guerrilla assaults on the Marines.

The U.S. Marines were unhampered by the sort of "rules of engagement" which tied their hands later in Vietnam, and they made short work of the Black guerrillas. One of the guerrilla leaders shot by the Marines in 1919 was Charlemagne Peralte. His corpse was tied to a board and propped up as a warning to other Blacks. Peralte quickly became a martyred hero to the Black masses.

By the time the Marines pulled out in 1934, they had become thoroughly unpopular with everyone except the mulatto elite, even though they had practically rebuilt Haiti. They had built 1,000 miles of new roads and 210 bridges. They had gotten the 200-year-old French irrigation system going again and installed a reliable telephone network. Dozens of hospitals and clinics had been built, and Haitian doctors had been trained to staff them. (One of these new Black physicians was François Duvalier, later known by his nickname "Papa Doc.") A Black police force had been trained, and the currency had been stabilized. The Haitians had had 19 years of enforced "democracy."

As soon as the Marines left, however, the Haitians returned to their customary way of doing things. No effort was made to maintain the new infrastructure built by the Marines. Sanitation facilities were abandoned. The grossest corruption and brutality again characterized the government. Coups and rebellions followed one another with monotonous regularity. "Papa Doc" Duvalier was elected president in September 1957, after a succession of six governments during the preceding 10 months.

Duvalier understood his countrymen and how to govern them better than most of his predecessors. He organized the Tonton Macoutes (a Creole term meaning "bogeymen"), whose job it was to hunt down and murder his political opponents. Duvalier also was a devotee of Vodun (Voodoo), and he used his knowledge of the national religion to play on Haitians' superstitions. These tactics enabled him to remain in power longer than any previous Haitian leader and to pass the presidency on to his son Jean-Claude ("Baby Doc") upon his death in 1971.

When the United States sent a military mission to Haiti in 1958 in order to help "Papa Doc" reorganize his army, the U.S. personnel who arrived were as appalled by the conditions they found as the Marines had been 43 years earlier. Historian Robert Heinl, who was a Marine colonel with the U.S. mission in 1958, found the "telephones gone . . . roads approaching non-existence . . . ports obstructed by silt . . . docks crumbling . . . sanitation and electrification in precarious decline."

This was a time when millions of dollars in U.S. aid was available to any Third World country which would promise not to provide a haven for Communism. "Papa Doc" professed anti-Communism, and the U.S. dollars came flowing in, but the sewage continued to run in the streets of Port-au-Prince, and the Tonton Macoutes continued to make their nightly rounds.

"Baby Doc" lacked his father's toughness and political skills, but with the aid of the Tonton Macoutes he nevertheless had a remarkably long and peaceful tenure in office. He was ousted by a military coup in 1986, and Haitian politics soon reverted to the disorder and violence which were the norm.

The current U.S. candidate for "bringing democracy to Haiti" is Jean-Bertrand Aristide. Elected in December 1990 and deposed in a coup in September 1991, Aristide is a Marxist priest of the Roman Catholic persuasion instead of a rightist priest of the Voodoo persuasion like "Papa Doc," but he agrees with the latter that the proper way to control one's political opponents is to terrorize and murder them.

More specifically, Aristide's way is the way of the "necklace." Instead of employing a corps of professional thugs to kill dissidents, during his brief period in office Aristide incited his ragtag mob of Black supporters to burn to death anyone who displeased him. In a 1991 address to a mass rally in Port-au-Prince he told his partisans that if they see "a faker who pretends to be one of our supporters . . . just grab him. Make sure he gets what he deserves . . . with the tool you have now in your hands, the 'necklace.' . . . You have the right tool in your hands . . . the right instrument. . . . What a beautiful tool we have! What a nice instrument! It is nice, it is chic, it is classy, elegant, and snappy. It smells good, and wherever you go you want to smell it." Dozens of Haitians were burned to death with "necklaces" by Aristide's supporters, before General Cédras stepped in.

Cédras' own method for maintaining order was the use of "attachés": gunmen in civilian dress carrying submachine guns in attaché cases and acting somewhat in the manner of the Tonton Macoutes, but without the Voodoo trappings associated with the latter.

It is easy to understand why the Clintonistas prefer Aristide and his "necklaces" to Cédras and his "attachés." In the first place, the Clintonistas have an instinctive hatred for anyone in uniform. In the second place, Aristide is a Negro, and Cédras is a light-skinned mulatto. In Haiti social ranking is determined to a large degree by skin color, the rule being "lighter is better." Mulattoes are overwhelmingly predominant in Haiti's wealthy elite. The Clintonistas, on the other hand, have a distinct affinity for the dregs of society, whether in the United States or Haiti. "Necklacing" by a howling mob of Blacks is a more "democratic" method of governing than machine-gunning by a professional assassin. Last but not least, General Cédras is a proud man, and he was less amenable to taking orders from the New World Order planners than Aristide is.

With reasonable luck—and the continuing presence of U.S. troops in Haiti—the Clintonistas will be able to persuade most Americans that they have improved the Haitian situation by replacing Cédras with Aristide. For one thing, they can point to the substantially reduced flow of Haitian "boat people" trying to reach the United States. The real cause of that reduction, of course, is the ending of the United Nations embargo against Haiti, not Aristide's popularity, but most Americans won't figure that out if they're not told. With sufficient money U.S. troops can do again what they did during the previous occupation of Haiti: they can rebuild the country's infrastructure, and they can shoot Haitians who get out of line. They can keep Aristide in office as long as they want, and then they can go through the motions of another election and keep his successor in office the same way.

What they cannot do, however, is change the basic nature of the Haitian people. When the U.S. troops leave, Haitians will go back to being Haitians again—which is the way it should be. ☐

The Destruction of Joe McCarthy

by Scott Speidel
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"AVERAGE Americans can do very little insofar as digging Communist espionage agents out of our government is concerned. They must depend upon those of us whom they send down here to man the watchtowers of the nation. The thing that I think we must remember is that this is a *war*, which a brutalitarian force has won to a greater extent than any brutalitarian force has won a war in the history of the world before.

"You can talk about Communism as though it's something ten thousand miles away. Let me say it's right here with us *now*. Unless we make sure that there is no infiltration of our government, then just as certain as you sit there, in the period of our lives you will see a Red world.

"Anyone who has followed the Communist conspiracy, even remotely, and can add two and two, will tell you that there is no remote possibility of this war which we are in today—and it's a war, a war which we've been losing—no remote possibility of this ending except by victory or by death for this civilization."

Those words were spoken 40 years ago by U.S. Senator Joseph Raymond McCarthy, Republican of Wisconsin, a man who since has been demonized unjustly. Since McCarthy's time the subversion of our nation has proceeded steadily, and his warning to us resonates more and more clearly as truth, now that death for this civilization is in view.

Joseph McCarthy's fame as an anti-Communist began with a speech he delivered on February 9, 1950, to the Republican Women's Club in Wheeling, West Virginia, in which he said that there were at least 57 known Communists in the U.S. State Department, and that the State Department knew they were there.

SENATOR JOSEPH MCCARTHY

McCarthy's charge was credible, because President Harry Truman's Secretary of State at the time, Dean Acheson, was well known as a man sympathetic to Communism and Communists. As far back as the 1930s Acheson had worked as a lawyer on behalf of Stalin's regime, prior to the diplomatic recognition of the Soviet Union by the United States, and recently he had ignored reports about the Communist Party connections of his protege at the State Department, Alger Hiss. Acheson also had been the chief U.S. advisor at the Yalta Conference, in February 1945, which consigned eastern Europe to Communist rule, and he presided over the drafting of the United Nations Charter. In the State Department Acheson fostered the careers of Communists and stifled the careers of anti-Communists.

Furthermore, as Ohio's Republican Senator Robert Taft said at the time, "Pro-Communist policies of the State Department fully justify Joe McCarthy in his demand for an investigation."

Communist infiltration of the U.S. government had occurred on a grand scale during the reign of Franklin Roosevelt. Congressman Martin Dies, Democrat of Texas and chairman of the House Committee on Un-American Activities from its inception in 1938 until 1945, had warned Roosevelt in 1940 that there were thousands of Communists and pro-Communists on the government payroll, but FDR refused to take action, saying:

> I do not believe in Communism any more than you do, but there is nothing wrong with the Communists in this country. Several of the best friends I have are Communists. . .
>
> I do not regard the Communists as any present or future threat to our country; in fact, I look upon Russia as our strongest ally in the years to come. As I told you when you began your investigation, you should confine yourself to Nazis and Fascists. While I do not believe in Communism, Russia is far better off and the world is safer under Communism than under the Czars.

Under the circumstances, McCarthy's charge that there were 57 known Communists in the State Department seems very modest.

McCarthy had been a maverick from the beginning. In 1949 he had dared champion the cause of German prisoners of war held in connection with the alleged "Malmédy massacre." In truth, what had happened near the Belgian town of Malmédy in December 1944 was unclear at the time, part of what U.S. General Thomas T. Handy, who in 1949 was the commander in chief of U.S. forces in Europe, called "a confused, mobile, and desperate combat action." It is known now that a number of American soldiers who had surrendered there to the Germans were shortly thereafter killed in cross fire when their captors, who were marching them to a rear area, were engaged by other U.S. units. When their bodies were found by U.S. forces afterward with their hands tied behind their backs, however, it appeared that they might have been deliberately killed.

After the war, Germans who had taken part in the fighting at Malmédy were turned over to U.S. Army Colonel A.H. Rosenfeld and his Jewish underlings for "interrogation." The prisoners were arbitrarily reduced to civilian status so that they would not be protected by the Geneva Convention, and brutal torture was used to extract confessions. When 18-year-old prisoner Arvid Freimuth hanged himself after repeated beatings rather than sign a "confession," the prosecutors were permitted to use as "evidence" the unsigned statement which they themselves had contrived.

McCarthy dared to speak against this officially sanctioned lynching, when almost no one else had the courage to do so. By fearlessly championing the underdogs, the defeated and vilified Germans, and speaking out against the actual atrocities committed by self-righteous aliens in American uniform, the Senator demonstrated the rare moral courage that later propelled him into the forefront of the struggle against Communism.

The Senate Judiciary Committee, chaired by Senator Raymond Baldwin, Republican of Connecticut, was assigned to investigate the charges of torture, but whitewashed them instead. On July 26, 1949, Senator McCarthy withdrew in disgust from the hearings and announced in a speech on the Senate floor that two members of the Committee, Senator Baldwin and Senator Estes Kefauver, Democrat of Tennessee, had law partners among the Army interrogators they were supposedly investigating. This was in several ways a preview of things to come.

The Jews showed instant hostility toward anyone who interfered with their campaign of vengeance against the conquered Germans, and so they began turning their big guns in the media against McCarthy: a December 1949 poll of news correspondents covering the United States Senate already had reporters branding McCarthy "the worst Senator"—a high honor indeed.

When McCarthy had arrived in Washington as a freshman Senator in 1946, he had been invited to lunch by Secretary of the Navy James Forrestal. McCarthy writes:

> Before meeting Jim Forrestal I thought we were losing to international Communism because of incompetence and stupidity on the part of our planners. I mentioned that to Forrestal. I shall forever remember his answer. He said, "McCarthy, consistency has never been a mark of stupidity. If they were merely stupid they would occasionally make a mistake in our favor." This phrase struck me so forcefully that I have often used it since.

Considering the destructive policies that thrived in Washington, McCarthy concluded that to fight Communism effectively it was not enough to denounce Communism in general; anyone—even a Communist—could claim to oppose Communism. The Senator decided that it was necessary to identify those responsible for treasonous policies and then accuse them on the basis of what they actually had done, not on the basis of the ideas to which they paid lip service.

A special investigating subcommittee chaired by Senator Millard Tydings, Democrat of Maryland, was set up purportedly to investigate McCarthy's claim that Communists and pro-Communists were being harbored in the State Department. In reality, as Tydings himself admitted, the purpose was to silence McCarthy. Tydings boasted, "Let me have McCarthy for three days in public hearings, and he will never show his face in the Senate again." Tydings' effort to discredit the upstart patriot would be heavily aided by the major media.

One of the reporters present at the hearings was Elmer Davis, a prominent radio commentator who had been head of the Office of War Information (OWI). McCarthy noted:

> Many of the [principals in the] cases I was about to present had once been employees in the OWI under Davis and then had moved into the State Department. As I glanced at Davis I recalled that Stanislaw Mikolajczyk, one of the anti-Communist leaders of Poland, had warned the State Department, while Davis was head of the OWI, that OWI broadcasts were "following the Communist line consistently," and that the broadcasts "might well have emanated from Moscow itself." There could be no doubt how Davis would report the story. . . .
>
> At one of the other tables I saw [left-wing, muckraking columnist] Drew Pearson's men. I could not help but remember that Pearson had employed a member of the Communist Party, Andrew Older, to write Pearson's stories on the House Committee on Un-American Activities and that another one of Pearson's limited staff was David Karr, who had previously worked for the Communist Party's official publication, the *Daily Worker*. No doubt about how Pearson would cover the story. . . .
>
> As I waited for the chairman to open the hearing I, of course, knew the left-wing elements of the press would twist and distort the story to protect every Communist whom I exposed, but frankly I had no conception of how far the dishonest news coverage would go.

In the case of Owen Lattimore, the testimony of McCarthy's chief witness, ex-Communist Louis Budenz, was widely misrepresented. Lattimore was a scholar on Far Eastern affairs employed by the State Department as a consultant; he had advised the State Department that Chinese Communist leader Mao Tse-Tung was merely "a liberal agrarian reformer" at a time when Washington was still unsure how to react to Mao's efforts to overthrow the Chinese government. In McCarthy's words:

> [Budenz] . . . testified that . . . [Lattimore], who had been employed by the government, consulted for years by State Department officials on Far Eastern policy, and looked to by newspapermen and magazine editors for news on Far Eastern trends, had been a member of the Communist Party.

Many newspapers and wire services so twisted Budenz's testimony about Lattimore, however, that it was not clear to most Americans that Lattimore had indeed been identified positively as a Communist.

One honest reporter, Dave McConnell of the *New York Herald Tribune*, wrote in the May 16, 1950, edition of his now defunct paper that "you have to use a sieve to strain out the bias in the McCarthy stories published in many papers."

"Tail-gunner Joe," as McCarthy was nicknamed by the press, was seen by many as a national hero. A Gallup poll taken May 21, 1950, showed that among the general public he had four supporters for every three detractors. In a later Gallup poll, taken in January 1954, 50 per cent of the public viewed him favorably, and 29 per cent viewed him unfavorably. McCarthy was the one man in Washington, D.C., who bucked the bipartisan pressure to be polite to America's enemies and to "get along by going along." He was the one man who took anti-Communism seriously and was willing to do something about it.

At the time conservative writer Harold Lord Varney wrote in *American Mercury*:

> McCarthy is where he is today because he satisfies the deep national hunger for an affirmative man. In a Washington of vacillating, irresolute, pressure-group-cowed politicians, he stands out in sharp relief as a man sure of himself. His unshaken self-confidence is shown by the opponents he has tackled: they have been Marshall, Acheson, Tydings, Conant—men in the full tide of their authority. And he has never lost a major Washington fight. . . .
>
> He sometimes gets too far out in front of public opinion, but so far public opinion has always followed him. . . .
>
> Because McCarthy has been willing to act as the shock absorber of the main stream of pro-Communist abuse, the careers of all [other] anti-Communists have been made easier. . . .
>
> One far-reaching consequence of [McCarthy's fight] has been its impact upon the American world of ideas. The climate of American public discussion has been amazingly cleared since McCarthy began to fight. . . . The long grip on the nation's communications media exercised by the literary Reds and Pinkos has been broken. . . .

This is all very different, of course, from today's popular conception, which was molded by the controlled media. Little is said of McCarthy's popularity, which even Eisenhower dared not challenge directly. Instead, we are led to believe that McCarthy was a brutal tyrant who somehow managed to run roughshod over everyone's civil liberties and give the entire country a very bad case of claustrophobia for several years, all of this as chairman of a Senate subcommittee.

Make no mistake about it: McCarthy did cause considerable discomfort to some people: to the alien subversives and traitors whose ultimate goal was and still is the New World Order. It was these people who, in their effort to silence McCarthy, ironically characterized him as an enemy of free speech. The First Amendment, of course, had been drafted precisely to protect men like McCarthy, who dared to identify treason in high places.

There were undoubtedly, however, some sincere, patriotic Americans who agreed with McCarthy's aim of removing Communists from government, but who found his method, with all of its sensationalism and public-relations gimmickry, distasteful. McCarthy's method was, as he himself explained, a last resort:

> I have followed the method of publicly exposing the truth about men who, because of incompetence or treason, were betraying this nation. Another method would be to take the evidence to the President and ask him to discharge those who were serving the Communist cause. A third method would be to give the facts to the proper Senate committee which had the power to hire investigators and subpoena witnesses and records. The second and third methods . . . were tried without success. . . . The only method left to me was to present the truth to the American people. This I did.

People who criticized McCarthy's public accusations merely as being in poor taste clearly did not appreciate the gravity of the situation and the necessity for taking action. Also it should be noted that McCarthy had not wanted to read his original list of 57 subversives publicly, but the Tydings Committee required it of him. According to the *Congressional Record* of Feb 20, 1950, p. 2049, McCarthy protested on the Senate floor:

> I think . . . it would be improper to make the names public until the appropriate Senate Committee can meet in executive session and get them. . . . It might leave a wrong impression.

Unfortunately, "the wrong impression" was exactly what the Tydings Committee wished to promote. In other words, contrary to the reputation for "recklessness" that was applied to him, McCarthy exercised his First Amendment right with great care.

Like some resurrected Paul Revere or latter-day Cicero, it was he who sounded the alarm, who let the American people know that their government had been subverted by alien interests; and it was the shadow government of "globalists" who wished to silence him, so that their power and their pernicious influence would remain hidden from the American people.

International Communism and international finance—the twin thrusts of Jewish power—were both ill-served by the attention McCarthy drew to the issues of loyalty and subversion.

In the 1952 elections the Republicans captured both houses of Congress and the Presidency, largely due to McCarthy's influence. McCarthy became chairman of the Senate's Government Operations Committee and its Subcommittee on Investigations. The new President, however, was a pet of the New World Order clique, and he would succeed where Truman had failed in discrediting McCarthy.

In the discrediting of McCarthy, there is no doubt that there was a conspiracy at work. We know this because men who were privy to the conspiracy later wrote books about it. The activities of the conspirators were, of course, necessarily subtle; Eisenhower himself studiously avoided even mentioning McCarthy's name in public, and the media coverage was almost unbelievably biased. Thus, for the general public, the arrangements which brought down McCarthy were a mystery, though in essence they were very simple: McCarthy was maneuvered into an awkward position, the major media portrayed him as unfavorably as possible, and his colleagues deserted him.

McCarthy's reputation was destroyed chiefly by the feud that two staffers on his Subcommittee on Investigations, Roy Cohn and G. David Schine, conducted against the United States Army, contrary to McCarthy's wishes.

Under pressure from influential Jewish columnist George Sokolsky and the Jewish president of the Hearst Corporation, Richard Berlin, both purported anti-Communists, McCarthy announced on January 2, 1953, that 26-year-old Roy Cohn would be the chief counsel of the Investigations Subcommittee. Cohn, the son of New York Supreme Court Judge Albert Cohn, had been well served by his Jewish connections in the past, having been hired as an assistant U.S. attorney immediately after passing the New York bar examination. Cohn himself later admitted that he was hired by McCarthy primarily because he was a Jew:

> There was a growing slander abroad in the land . . . that McCarthy was a Jew-hater . . . and he wanted to deflect it. I was the obvious answer, and the alternative—[Robert Kennedy,] the son of the well-known, well-documented anti-Semite Joseph P. Kennedy, the former pro-Hitler ambassador to the Court of St. James—was the last person McCarthy needed to head his committee.

It probably need not be stressed that the Jews themselves were the source of this "slander" that McCarthy felt obliged to counter.

Thus, McCarthy was stuck with Cohn; privately he expressed the fear that if Cohn resigned for any reason the charge of "anti-Semitism" immediately would be raised against him again.

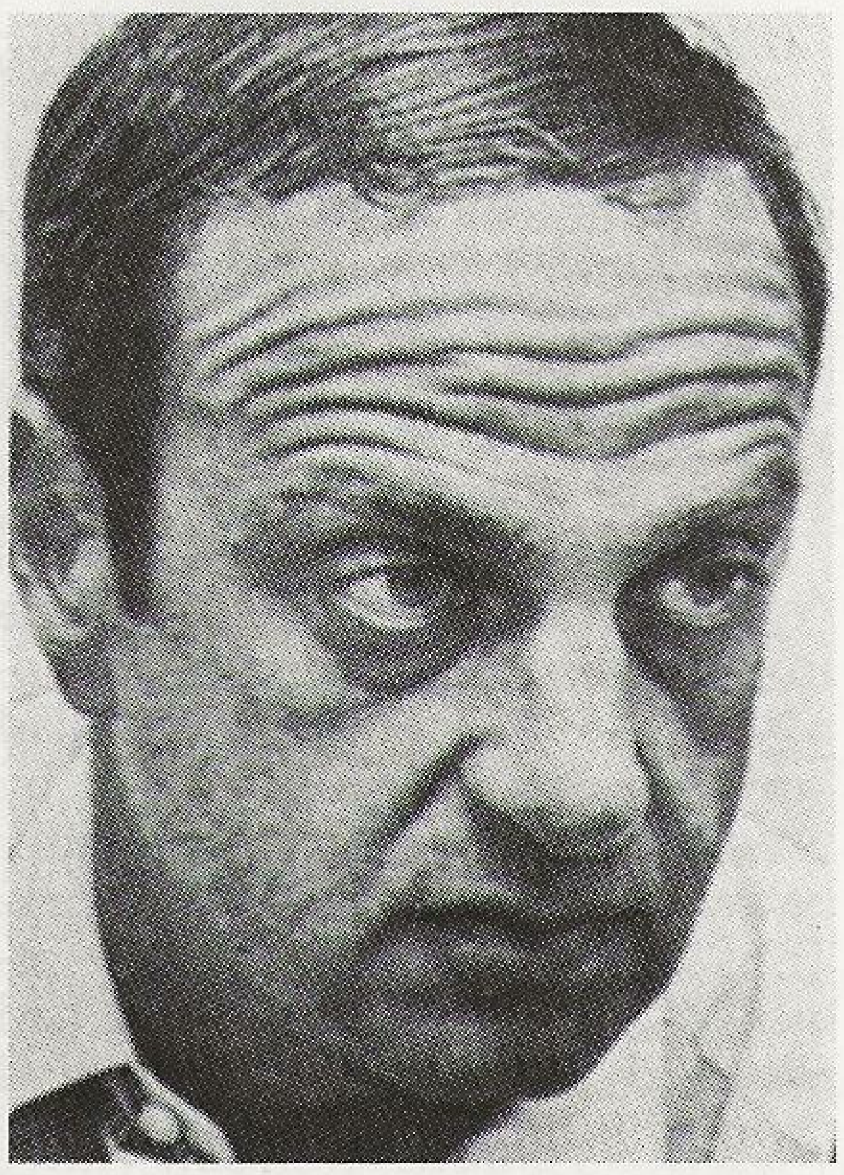
Furthermore, with most of the news media already solidly against him, McCarthy was desperate for some favorable press coverage. Illinois Republican Senator Everett Dirksen commented, "Cohn was put on the Committee by the Hearst press, and Joe doesn't dare lose that support."

Cohn, who died of AIDS in 1986, was a homosexual, and rumor of the perversion became widespread after Cohn had brought another young Jew, G. David Schine, onto McCarthy's staff. According to Cohn himself in his autobiography, Cohn and Schine were then rumored to be "Jack and Jill." This rumor was undoubtedly a great embarrassment to McCarthy, since the controlled media had not yet succeeded in making homosexuality fashionable, and homosexuals were among the security risks to be investigated.

At Cohn's insistence, Schine was accepted as an unpaid "chief consultant" on Communism. Schine's credentials for this position were that he had authored a pamphlet, *Definition of Communism,* which his wealthy parents had allowed him to distribute in their hotel chain. This pamphlet gave incorrect dates for the Russian Revolution and the founding of the Communist Party, confused Marx with Lenin, Stalin with Trotsky, and Kerensky with Prince Lvov, and got Lenin's name wrong. The Jewish millionaire-playboy was thus highly qualified, in Cohn's view, to be a consultant.

McCarthy hoped that he could save himself from accusations of "anti-Semitism" with Roy Cohn, and if necessary, with Dave Schine. But the day McCarthy accepted these two Jews as his assistants was the day his downfall really began.

As the son of a Jewish multi-millionaire, Schine had avoided the draft for the Korean War by getting himself classified 4-F. As soon as he became a staff member of McCarthy's committee, however, at the instigation of left-wing journalist Drew Pearson the Army reclassified Schine 1-A and drafted him. Thus, the stage was set for Roy Cohn to involve McCarthy in a dispute with the United States Army.



ROY COHN, the young Jewish lawyer who destroyed McCarthy, was one of the sleaziest characters in Washington.

It is clear that McCarthy was dragged into this dispute against his will. Army lawyer John Adams relates:

> Senator McCarthy spoke out quite freely about his irritation over Schine. He told me that the individual is of absolutely no help to the committee, was interested in nothing but the photographers and getting his picture in the papers, and that things had reached the point where he was a complete pest. McCarthy stated to me quite emphatically that he was anxious to see this individual drafted, and . . . he hoped . . . we would send him as far away as possible "to get him out of [his] hair." . . . "Send him wherever you can, as far away as possible. Korea is too close."

Cohn raised hell with the Army, first threatening revenge for the drafting of Schine, then agitating for special treatment for his putative boyfriend. John Adams stated in a January 21, 1954, meeting in Attorney General Herbert Brownell's office that demands for the names of Army loyalty-board members usually were preceded by flare-ups over the reassignment of Schine. McCarthy was not happy about this behavior, and he privately complained that Cohn was indeed carrying out a vendetta against the Army on account of Schine.

McCarthy had instructed Adams on December 17, 1953, that, having learned the extent of the interference Cohn and Schine were causing for the commanding general of Fort Dix, he wished the Army to discontinue all special treatment for Schine. Subsequently, the alleged anti-Communist Jew, columnist George Sokolsky, contacted Adams repeatedly, continuing to urge special treatment for Schine. On February 12, 1954, Sokolsky went so far as to tell Adams that he, Sokolsky, would "get them to drop all this stuff they are planning for the Army [i.e., McCarthy's investigation of Communist subversion in the Army]," if a special assignment were arranged for Schine. It seemed that Sokolsky was more concerned about the comfort and convenience of one fellow Jew than about the national security of the United States—or he was deliberately exacerbating the animosity between the Army and McCarthy.

Meanwhile, in late January 1954 a story in the *New York Post* featured Fort Dix recruits complaining that Schine lived among them like a visiting dignitary—and Joseph McCarthy was taking the blame.

Secretary of the Army Robert Stevens said that he was wary about "discriminating against" Schine, because Schine was a Jew. Likewise, McCarthy said that he was afraid to fire Cohn, "because [I] might be accused of being anti-Semitic." Here we have the Secretary of the Army and the chairman of a Senate committee, both paralyzed by fear of being called "anti-Semitic," allowing 26-year-old Roy Cohn and the utterly inconsequential G. David Schine to walk all over them.

It was not only the fact that McCarthy had felt the wrath of the Jews when he had spoken out against the barbarous treatment of German prisoners five years earlier that made him wary of offending them again. His investigations into Communist subversion were turning up a vastly disproportionate number of Jewish Communists, and he was afraid that the Jews would believe he was hunting Jews rather than Communists.

By using the threat of investigation as a weapon to coerce the Army into giving special treatment to his friend Schine, Cohn had tainted the legitimacy of McCarthy's patriotic work. Cohn was creating exactly the impression of reckless disregard for fairness and propriety that McCarthy had wished to avoid.

McCarthy had apparently hoped that the alleged anti-Communist

Jews with whom he dealt were what they claimed to be. With their involvement, however, all his efforts met with grief. If the Senator had taken account of Jewish traits—especially their bent for deception, which goes far beyond anything encountered in the Gentile world—then perhaps he would have braved the charges of "anti-Semitism" rather than tolerate Jews on his staff.

The anti-Communist credentials of Jewish columnist George Sokolsky, for example, who had recommended Roy Cohn, were invented rather late in life. In 1917, at the age of 24, Sokolsky had gone to Russia with a large number of other Jews, filled with ardor for the prospect of world Communism and hoping to lend a hand to the Bolsheviks in fastening the Communist yoke on the Russians. For a while he edited the English-language Communist newspaper *Daily News* in Petrograd; then he left for China to practice his journalistic skills on behalf of the revolutionary leader Sun Yat-sen, who was working to set up a Communist government in China and was receiving aid from the Soviets. In 1931, claiming disillusionment with the methods of Bolshevism, he returned to the United States, where he used different methods.

As a right-wing columnist for the Hearst newspapers, Sokolsky was well-placed to accomplish much for the Jewish obsession with the New World Order by misdirecting the anti-Communist movement into blind alleys, false hopes, and confusion –and away from the truth. Considering these facts, are we justified in believing his claim that he had completely changed his ideals and in the 1950s was fervently against what he had been fervently for earlier in Russia and China? A clue may be provided by Sokolsky's 1935 book, *We Jews*, in which he lamented the fact that Jews are not even more cohesive than they are. Certainly, no race-conscious Jew could have genuinely supported McCarthy's efforts to root Communists out of positions of influence in American life, since he would have understood that exposing Communism meant exposing Jews.

Similarly, Roy Cohn, who called Sokolsky his "rabbi," was another member of the far left who claimed a miraculous conversion: as late as 1949 he was openly calling anti-Communism a "witch-hunt" and said that Alger Hiss was a victim of a "right-wing conspiracy." Given the legendary cohesiveness of the Jewish people and the Jewishness of Communism, one is justified in viewing these overnight conversions with suspicion.

There is more than Roy Cohn's youthful attachment to leftist causes to make us suspicious of his motives: his father Albert Cohn had been the first judge appointed by Franklin Roosevelt after the latter became governor of New York. Thus, the Cohns were firmly attached to the very clique that had fostered what McCarthy called "twenty years of treason."

It looks very much as if McCarthy, who wished so much to avoid crossing the Jews, allowed himself to be swindled in the age-old game of Good Jew/Bad Jew.

The man whom Eisenhower had appointed Secretary of the Army, Robert Stevens, head of the J.P. Stevens textiles business, was staunchly anti-Communist, having witnessed the pernicious influence of Communists in exacerbating labor disputes. Stevens was even distrustful of New Deal supporters. He was thus appointed not as a member of the New World Order clique around Ike, but merely as a valuable (if misguided) Republican booster. Stevens had apparently taken Eisenhower's anti-Communist campaign rhetoric at face value.

Upon assuming office in February 1953, Stevens requested a briefing on the Army's Loyalty and Security Program: "The presentation should set forth what steps are to be taken to prevent disloyal and subversive persons from infiltrating the Army, and what steps have been taken to discover and remove such persons who may have found their way into the Army Establishment." So concerned was Stevens about combatting subversion that he asked advice from J. Edgar Hoover, director of the Federal Bureau of Investigation. Finally, when Stevens heard that McCarthy was concerned about security risks in the Army, he rushed a telegram to him, offering his assistance in the investigation.

McCarthy's staff announced on September 10, 1953, that there was very serious evidence of espionage at Fort Monmouth. The evidence was an extract of a report from J. Edgar Hoover to the head of Army Intelligence. The document mentioned 35 Fort Monmouth employees as security risks, most of them Jews of Russian origin who had been in contact with the atom-bomb spies, Julius and Ethel Rosenberg. Stevens instructed the commanding general at Fort Monmouth: "Cooperate! See to it that they interview anyone they wish to."

During the investigation at Fort Monmouth, however, attention was diverted to nearby Camp Kilmer. This was the case of the Jewish Communist Irving Peress. Peress, an Army dentist who was proved to be not only a member but an organizer of Communist groups, had sworn a false oath upon receiving his officer's commission. Worse, when the matter was exposed Peress was promoted and later given an honorable discharge, thus escaping the jeopardy of a court-martial. The Peress case was a tremendous embarrassment to the Army, because it showed that security in the Army was a mere formality which was easily circumvented.

McCarthy's confidential informant on the Peress case was General Ralph Zwicker. A hearing in New York City was arranged, and General Zwicker was called to testify as to the identity of the Pentagon official who had ordered Peress' honorable discharge. On the very morning of the hearing, however, Zwicker received an order from John Adams not to reveal the official's name. McCarthy did all he could to persuade Zwicker to talk in spite of the order, but he failed.

Thereafter the press made a great fuss over McCarthy's rough treatment of Zwicker and the "insult to the uniform." It was alleged that McCarthy had without cause accused Zwicker of shielding subversives.

Secretary Stevens decided not to allow General Zwicker or other Army officers to testify further. Says William Ewald, a Department of Defense official at the time: "A cheer went up: from anti-McCarthyites within the Administration itself, from editorial writers far and wide, from liberals coast to coast." Especially noteworthy was a telephone call to Stevens from Marshall Plan administrator Paul Hoffman in California—at whose residence Eisenhower was then vacationing. This congratulation was inferred to represent the attitude of that champion McCarthy-hater, President Ike.

Eisenhower's friend Hoffman was married to Anna Rosenberg, who had been Truman's Jewish Assistant Secretary of Defense in 1950 and had been diligent in promoting liberal programs in the Army and the other armed services. She, more than anyone else, had forced full racial integration on the services.

Unlike Ike, however, Secretary Stevens was not an implacable foe of McCarthy and anti-Communism. Although he thought Roy Cohn was awful, he said he saw McCarthy as a "reasonable" man. In a conference with the majority members of McCarthy's subcommittee, an agreement was reached and Stevens signed a document that stated this accord. The anti-McCarthy interpretation of this event has been that Secretary Stevens did not understand what he was doing. More likely, Stevens did not understand what Eisenhower was doing. Nor did the American people understand!

Stevens said of the media's explosively hostile reaction to his reconciliation with McCarthy, "I think I have been absolutely crucified. . . ." Furthermore, he showed naiveté by saying that he thought the press had "misunderstood" the agreement.

Eisenhower decided to have Secretary Stevens "admit an administrative error" and renege on the agreement. A repudiation of Stevens' agreement with McCarthy was composed, and Stevens was made to read it publicly.

Meanwhile, President Eisenhower's staff, without Stevens' knowledge, had instructed Stevens' subordinate John Adams to compile a written record of Cohn's and Schine's behavior. Adams, a holdover from the Truman administration, apparently was considered more politically reliable than the conservative Stevens.

On March 8, 1954, when Secretary Stevens was asked about the record of improper pressure by Cohn and Schine (which John Adams had leaked to the press a few days earlier) he said, "I personally think that anything in that line would prove to be very much exaggerated. . . . I am the Secretary, and I have had some talks with the committee and the chairman . . . and by and large as far as the treatment of me is concerned, I have no personal complaints . . . ."

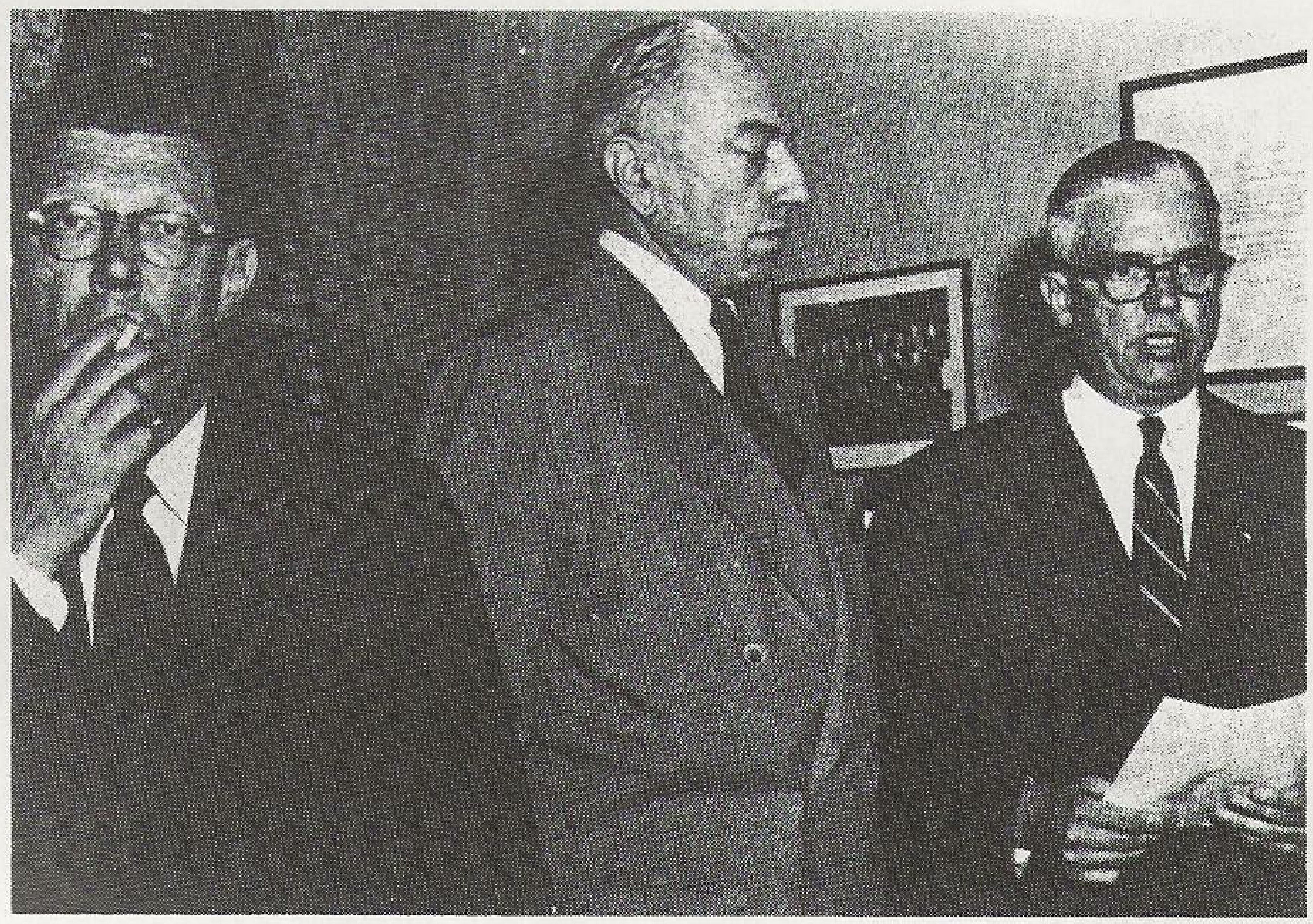
On March 10, although Stevens had not even been aware of the Schine chronology two days earlier, he was pressured into approving a version heavily "revised" by Defense Department attorney Struve Hensel. It was called the "Stevens-Adams chronology," although Stevens had only just learned of it. Under pressure, the Secretary of the Army was now lending his name to a document that he had said would be "very much exaggerated."

In late April 1954 the Army-McCarthy hearings began. The Army had accused McCarthy and Roy Cohn of using improper pressure, evidence of this being the so-called "Stevens-Adams chronology." McCarthy counter-charged that the Army was trying to discredit his committee and stop its investigation of the Army.

During the hearings Stevens was the Army's "star witness." He "stonewalled" the subcommittee, giving vague, unresponsive, and often self-contradictory testimony. It became clear to McCarthy that Stevens was acting under orders from Eisenhower's staff. The Army's case, however, already had been blown sky-high, and McCarthy essentially vindicated, when Senator Everett Dirksen, a member of the McCarthy Subcommittee, testified that the Army's counsel John Adams and Eisenhower's administrative assistant Gerald Morgan had approached him on January 22, 1954, seeking to stifle part of McCarthy's investigation of the Army. Dirksen testified that Adams had mentioned the Army's file on Cohn and Schine, dropping a "hint" that these files might be very damaging if they were "issued and ventilated on the front pages" of newspapers.

At this point, John Adams, not wishing to be the lone scapegoat for Eisenhower, and, furthermore, living under the possibility of a prosecution for perjury, revealed that he had been told to compile the chronology on Cohn and Schine by members of Eisenhower's staff in a secret meeting in the Attorney General's office the day before approaching Dirksen.

The White House was now clearly implicated in a conspiracy to shield subversion in the government. On May 17 Eisenhower, in an obvious attempt to prevent his own role from being investigated further, issued what became known as the "iron curtain" order. Eisenhower claimed that it was a Constitutional principle that the President could forbid his subordinates from


ARMY Secretary Robert Stevens (right) repudiates his agreement with McCarthy, reading a statement written by Eisenhower Press Secretary Jim Hagerty (left) while Stevens' boss, Deputy Defense Secretary Roger Kyes, supervises.

revealing any information to the Congress.

On May 27, after several more days of vague, unresponsive, and sometimes conflicting testimony from Stevens, McCarthy responded in exasperation to Eisenhower's gag order: "The oath which every person in this government takes, to protect and defend the country against all enemies, foreign and domestic, that oath towers far above any presidential security directive." He urged federal employees to come forward with any information they might have about corruption and subversion in government.

The next day Eisenhower had his press secretary convey to the media a statement that likened McCarthy to Hitler: a comparison that was not meant to flatter McCarthy. Edward R. Murrow and other media figures took their cue and began echoing that line.

McCarthy, however, was expressing essentially the same idea which Theodore Roosevelt had expressed half a century earlier, when the latter said:

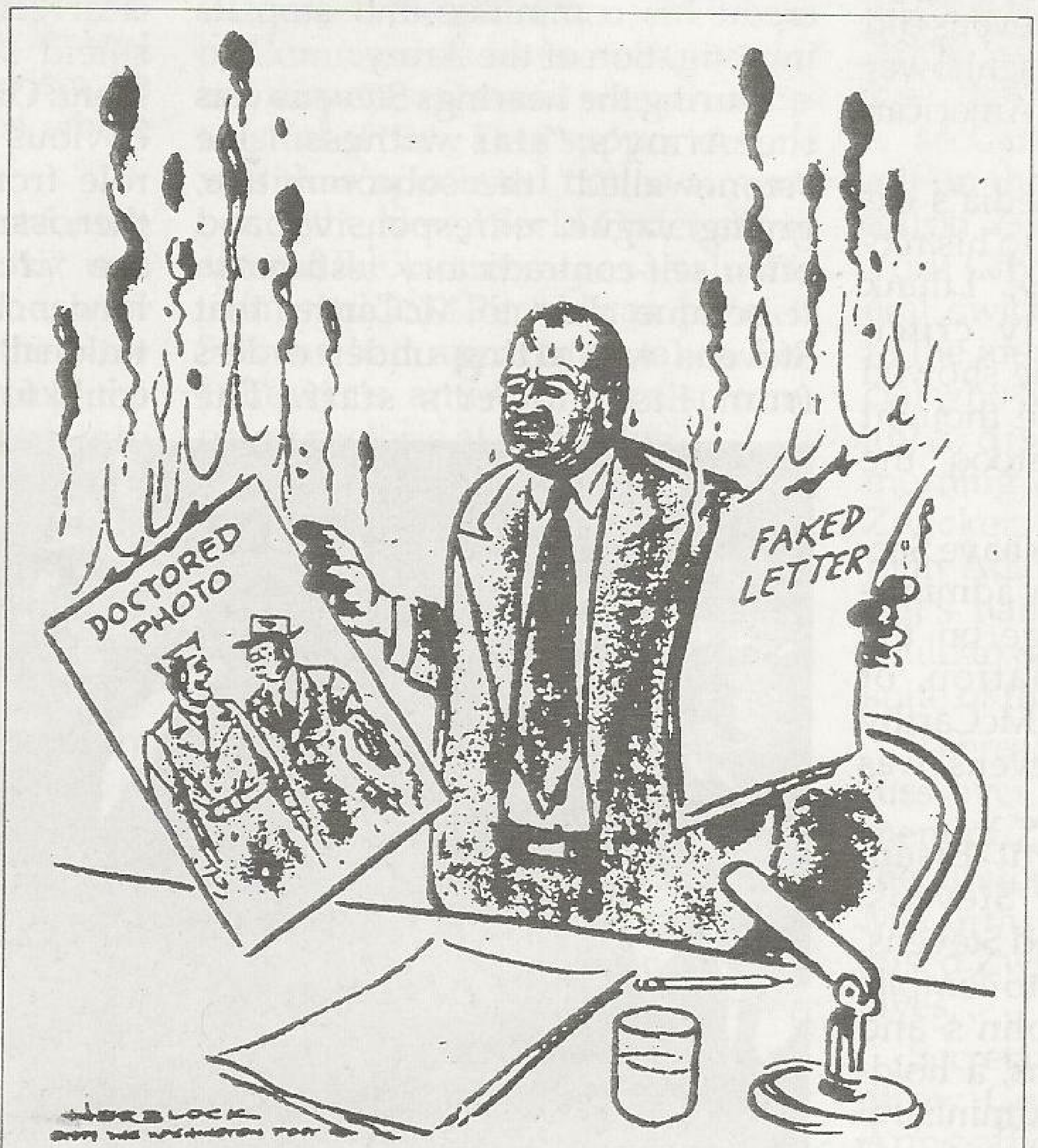
> It is patriotic to support [the President] insofar as he efficiently serves the country. It is unpatriotic not to oppose him to the exact extent that by inefficiency or otherwise he fails in his duty to stand by the country. . . . In any event, it is unpatriotic not to tell the truth—whether about the President or anyone else.

And of course, the truth was exactly what Ike feared. Was this not the Eisenhower who had carried out Operation Keelhaul after the Second World War, in which anti-Communist Russians, Hungarians, and others were forcibly repatriated to a certain death under Communism? Was this not the Eisenhower who deliberately starved to death over a million German prisoners of war? And was this not the same Eisenhower who later sent paratroopers into Little Rock to enforce racial integration with bayonets?

Regardless of the legal result, biased media coverage made the Army-McCarthy hearings a propaganda victory for the pro-Communists. Army counsel Joseph Welch, through hyperbole and histrionics, managed to convince a large portion of the public that a few peripheral issues he raised during the hearings were serious embarrassments to McCarthy.

For example, Welch insisted for the television cameras that part of an FBI report listing subversives at Fort Monmouth was "a carbon copy of precisely nothing" and "a perfect phoney," even though FBI Director Hoover said that he had written it. Similarly, Welch dramatically accused McCarthy of introducing a "doctored" photograph into evidence: it was a quite genuine photograph, which merely had been cropped and enlarged for the sake of clarity. The media played up Welch's accusations and ignored McCarthy's explanations.

Welch was much more an actor than a lawyer: later, in 1959, he starred in a major Hollywood production, *Anatomy of a Murder*, alongside Jimmy Stewart and Lee Remick. In any event, during the Army-McCarthy hearings the Senate hearing room was his stage, and he played his role to the hilt. When McCarthy pointed out that a member of Welch's own law firm, Fred Fischer, had been a member of the National Lawyers' Guild, an organization cited as a Communist front by the Attorney General, Welch waxed maudlin and sobbed the famous line, "Have you no sense of decency at long last?" Later, outside the hearing room, Welch wept again for the benefit of the news photographers.



"I Have Here In My Hand—"

THE CONTROLLED media scented blood during the McCarthy-Army hearings and pulled out all the stops in their anti-McCarthy efforts. This *Washington Post* depiction of McCarthy by Jewish cartoonist Herbert Block is typical.

As reported by the media, Welch was a man of great humanity who was shocked that McCarthy would be so ignoble as to attempt to ruin Fischer's career with his accusation, while McCarthy was a heel for even raising the matter. The fact that McCarthy's charge was perfectly accurate seemed to make no difference at all to the media.

And so it was with other episodes in the hearings. One contemporary observer, Harold Varney, noted in the *American Mercury*:

> Unfortunately, the anti-McCarthy press was not honest enough to admit publicly that the Senator had been vindicated. The smearers continued to parrot the smears, just as if the disproof were not before the country.

The masters of the controlled media were determined to "get" McCarthy, and they did. They had not directed as much hatred on any public figure since Adolf Hitler.

By September many of his supporters in the Congress, ever sensitive to the direction of the political wind, had thrown in the towel. McCarthy's Senate colleagues stripped him of his committee chair in November. On December 2, 1954, the Senate voted 67-22 to condemn him for "conduct contrary to Senatorial traditions." The condemnation permanently ended his effectiveness as a legislator. ☐